

# OXFORD TO AUSTRIA



Dr. K.H. Kuhlmann  
with the Author

MAR APREM

## ABOUT THE AUTHOR

The Most Rev. Dr. Mar Aprem (formerly George Mookken) was born in Trichur, Kerala, India, in June 1940. Educated in India, England and America, he specialised in the field of Church History. He was the President of the Church History Association of India.

He holds two master's degrees in Church History, one from the United Theological College, Bangalore (M. Th. of Serampore, 1966), and the other from the Union Theological Seminary, New York (S. T. M. degree, 1967). He was a candidate for Doctor of Theology (Th. D.) degree at Princeton Theological Seminary, USA when he was made bishop in Bagdad, Iraq in 1968. Later he earned his D. Th. degree from Serampore University near Calcutta.

Ordained a deacon on June 25, 1961 he became a priest on the day he completed twenty five years of age on 13 June 1965. He was consecrated bishop on September 21, 1968 by Mar Thoma Darmo and promoted as a Metropolitan eight days later at Bagdad.

His biography appears in the International Who's Who of Intellectuals, Vol. 6, Cambridge, The International Directory of Distinguished Leadership, First Edition, U. S. A. and others.

He was given 'Men of Achievement' Award of the International Biographical Centre, Cambridge, England in 1984 and the 'Medal of Merit' of the Coptic Orthodox Cultural Centre, Venice for his cultural and ecumenical achievements.

Since 1968 he is the head of the Church of the East in India with his headquarters in Trichur. He is active in several religious and social organizations, all over India.

OXFORD TO AUSTRIA

ܡܠܟܝܐ ܕܡܪܝܢ

ܡܠܟܝܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

Ex Libris

Beth Mardutho Library

The Malphono George Anton Kiraz Collection

ܡܠܟܝܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܠܟܝܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܠܟܝܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܠܟܝܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ  
ܡܠܟܝܐ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ

Anyone who asks for this volume, to read, collate, or copy from it, and who appropriates it to himself or herself, or cuts anything out of it, should realize that (s)he will have to give answer before God's awesome tribunal as if (s)he had robbed a sanctuary. Let such a person be held anathema and receive no forgiveness until the book is returned. So be it, Amen! And anyone who removes these anathemas, digitally or otherwise, shall himself receive them in double.



# OXFORD TO AUSTRIA

A Travelogue

Dr MAR APREM

**1994**

# **OXFORD TO AUSTRIA**

A Travelogue

(English)

Author :

Most Rev. Dr. Mar Aprem

B. D., M. Th., S. T. M. D. Th.

Metropolitan's Palace

Trichur-680 001

Kerala, INDIA.

Phone (0487) 20978

Copy right : Author

Date of Publication : 26 December 1994

No. of Copies : 1000

No. of pages : 152

Price Rs. 20 (India only)

\$ 3 (Foreign)

Printed at :

M. T. B. C. Technical Training Centre,  
Pallikulam Road, Trichur- 680 001  
Kerala, India.

Cover Design :

WORLDWIDE, THRISSUR-1.

Cover Page Printed by offset at  
MAR NARSAI PRESS  
High Road, Thrissur-1

# CONTENTS

	Pages
FOREWORD by Dr. K. K. Rahulan	6
INTRODUCTION	8
<u>Chapter</u>	
1. Eighth Trip to England	12
2. An Indian Wedding	19
3. Loughborough University	27
4. Stay at Oxford	33
5. Among the Assyrians	40
6. Return from Heathrow	46
7. To Austria	51
8. Pro-Oriente	60
9. Germany	
Munich	76
Bonn	88
Bohmte	90
10. Holland	94
1. A Few Comments	99
2. Monasteries	109
3. Return from Amsterdam	115
4. Appendix	129
Detailed outline	138
Photographs	145-151
Books by Dr. Mar Aprem	152

## FOREWORD

The Most Rev. Dr. Mar Aprem is an illustrious writer, virulent speaker and an outstanding spiritual and social leader of Kerala. He is a very good friend of mine. He has asked me to write a Foreword to this book "Oxford To Austria." I consider it as a great honour.

*Oxford To Austria* is an interesting travelogue of Dr. Mar Aprem Metropolitan's two trips in May-July 1994. He has touched upon many points, both sacred and secular, in this small but attractive work.

The author is a church historian of repute who had presented papers in several international conferences. His writings are not limited to his field of expertise. His achievements in publishing five books on humour and twelve travelogues (one of which is in his mother tongue Malayalam) make him to be considered on par with Kushwant Singh, the celebrated writer in these fields. The sense of humour of this widely known author is evident in his description of his experience and narrations.

Some religious leaders travel extensively for religious and academic pursuits. The author has mentioned about his lectures at the University of Loughborough as well as at the University of Oxford. The Appendix gives the computer information on the Ph. D. dissertations on Nestorianism. It will be very valuable information to those who want to learn more about that topic.

Casual readers also will find the book informative. His observation about children watching TV, football, etc. will add to the readers' general knowledge.



This book is written in a delightfully readable style. The printing of this book is nicely done. The attractive and simple cover with a map of Europe at the back as well as some photographs at the end of the book add to the value of this travelogue.

Like the travelogues of Marco Polo who went to Cathay (Peking), or Al Beruni or Ibn Batuta to India, this book will give us and to posterity a clear and first-hand picture of the life and times of people of Europe in 1994. For future generations this travelogue written by a church historian will provide accurate details regarding the church in 1994.

Personally, I have known the author for nearly quarter a century. We have spoken from the same platform on many Christian and non-Christian functions. He combines the qualities of the religious leader as well as an author. To write 46 books during the past 20 years is no mean achievement.

His biography of his predecessor, late Mar Abimalek Motheus (1878-1945), was translated into Assyrian language by deacon G. S. Benjamin and published in Chicago, U. S. A. His two humour books were translated into one volume in Russian language by Prof. K. P. Matyvev and published in Moscow in 1992.

It is the wish of many of us in Trichur that this international traveller may continue his travels and writings and grow from excellence to excellence.

Trichur-20  
12-1994

Dr. K. K. Rahulan

# Introduction

The Prime Minister of India Mr. Narasimha Rao travelled to seventeen foreign countries during the past three years. I have done only five foreign trips during the same period. Therefore I do not agree with my friends when they describe me as a globetrotter. Even Pope John Paul II has made more foreign trips during this period. He is one year older than the Indian Prime Minister who is 73.

I recall a caption some 38 years back beneath a photograph of Pope John XXIII, the fat holy father whom it described as the Johnie Walker, because he was the first Pope in recent years who walked outside Rome. Ever since his time the Popes of Rome have been frequent fliers and real globetrotters. Pope Paul VI and John Paul II are the only two Popes who visited India in 1964 and 1986 respectively.

The Indian Prime Minister attended many summit meetings. The SAARC summit, Commonwealth summit, and G-15 summit in 1991, Earth summit, G-15 summit, NAM summit and World Economic Forum in 1992, SAARC summit in 1993. World Economic Forum in 1994 are the main summits he attended. He visited France in Nov. 91 & Sept. 92, Germany in Sept. 91 and Feb. 94, Japan in 92, Kazakhstan in May 93, China, South Korea and Iran in Sept. 93, and U. K., U. S. A. and Russia in 1994.

My trips abroad are the least expensive. I keep myself busy to take maximum advantage of being abroad. I look for accurate information for my travelogues. Prime Ministers and Popes may not find time to write travelogues. But I sacrifice my leisure time and postpone my norma

work in order to write down (in long hand) these travelogues.

This book is about my two trips abroad—England from May 9 to 27, Austria on 23rd June followed by visits to Germany and Holland. The following pages give some of the details about the places I visited. I avoided the names such as England, Vienna, Germany and Holland from the title of this book, as the words already appear on the titles of some of my old travelogues. Oxford and Austria never appeared on the title pages of my books so far.

I could have written this as two separate books, as they were different trips to different destinations. But I would content myself by condensing them to half so that the readers get the information in a capsule form. Some details and description may naturally be missing.

Readers having different tastes will find something interesting in this book. It is not loaded with religion. Secular readers should find this book pleasant. As many of my readers are not masters in English language and literature, the style of this travelogue is kept as simple as possible as usual. Flowery language is not used. Difficult idioms are deliberately avoided.

Church responsibilities prevent me from completing my travelogues within 2 or 3 months of travel. Although I planned such fast work several times, I always failed miserably. I could complete this work within four months of my return. I am grateful to all who kept away from creating serious problems in our Church requiring my urgent attention.

The present Pope, John Paul II as well as his predecessor Pope John Paul I had written books published



prior to their enthronement as Popes. But this is the first time a sitting Pontiff has written a book. Hence his book *Crossing the Threshold of Hope* is attracting the attention of the literary world well ahead of its publication in October 1994. Although the Pope is not going to take a publicity tour for promotion of his book, the American publisher Knopf is rushing the publication to coincide with the previously announced Papal visit to America this fall. Knopf's parent, Random House, is believed to have paid Mandodari, the original Italian publisher \$9 million for US rights. Predicts the NEWSWEEK, July 25, 1994, "The book is expected to earn tens of millions of dollars worldwide."

Since the revenues from this book is going to exceed that of the present highest-paid-novel *A Suitable Boy* by Vikram Seth, this book by the Pope is described as *A Suitable Pope* by Leela Jaicento in her article in The Metropolis on Saturday. This description is understood properly only by those who knew about the profits from Vikram Seth's novel which was a sensation in the literary world. The Pope has 900 million followers and it won't be surprising if the Pope gets \$ 90 million from the 20 translations around the globe. If one tenth of his people pay a dollar each, it will be just a tithe to the Pope's charities.

Some in the literary circles have mused that this book of the Holy Father would put Vikram Seth to utter shame. This is the first time a Pope's book is finding a place in best seller list. I do not think Popes get time to write travelogues or even an autobiography. But the present Pope has travelled widely and kissed the earth in many countries. Many are looking forward to reading the 23 pages in 35 chapters of this Papal Writ.



Capitalists, communists, liberation theologians, liberals, feminists, the lesbians, the gays etc. are likely to find this book more dangerous than his 1993 encyclical *Veritatis Splendour* (The Splendour of Truth)

Pope John Paul II's book *Crossing The Threshold of Hope* was published on 20 October 1994. The number of copies in 20 languages will be ten million. Pope's royalties - sales revenues could reach US \$ 100 million according to *Herald Tribune* newspaper.

My travelogue is not expected to earn any profit. Of course the Pope's royalties are committed to go to charity. His Holiness did not really write this book. According to *Agence de Press internationale catholique* this work of the Holy Father is based on questions formulated by the Italian journalist, Viltorio Messori, who is editing this book. The director of the publishing house, Luciano Mondadori, says "the book puts questions (to the Pope) that any person, even a non-believer, might ask, questions that anybody would like to put to the head of the Catholic church."

Multifarious activities prolonged the publication of this book till October. My original intention, when I returned in July from Europe, was to bring it out in August. Many readers may not have a grasp of what unforeseen delays occur in writing and publishing a book.

My gratitude to Dr K. K. Rahulan, the well known writer, and a multi-talented leader of his community who write a fitting Foreword to this little work is great. The encouragement I receive from my friends, although a few, persuade me to move my hands faster and often. How many books do you plan to write is a question my friends often ask to which I do not know the answer.

Trichur 680 001

Kerala, India.

2 Oct. 1994

Mar Aprem

## CHAPTER 1

### 8th Trip to England

Kuwait Airlines flight left Bombay at 7.15 a. m, on Monday, May 9th, 1994. After 3 hours and 45 minutes our flight reached Kuwait at 12 noon. When we left Bombay the temperature was 28° celsius and at Kuwait it was 30°.

During the transit one of the airport staff who looked like a south Indian wanted to know whether I was a Roman Catholic or a Protestant. She said that she was from Sri Lanka. I told her that I was from Kerala. That our Church existed in Sri Lanka around 600 A. D. as proved by the Nestorian or Persian Cross preserved at Anuradhapura Museum in Sri Lanka. I further wanted to volunteer the information that the headquarters of my church is in Bagdad. Then I realised that it was an unwarranted and unwise declaration to make in Kuwait. The words 'Bagdad' or 'Iraq' would be hostile words to Iraq's neighbour, Kuwait.

I remembered that in March 1990, I was in transit in the same airport for seven hours while flying from Bagdad to Bombay after the Synod of the prelates of our church. At that time Kuwait and Iraq were on friendly terms, as Kuwait had supported Iraq during its 1980-88 war against Iran. How quick friends turned enemies !

As I sat comfortably in the transit lounge waiting for the second part of our journey, I remembered the agony which passengers of the flight on the fateful midnight had gone through, when they realised that their British Airways flight couldn't take off after a brief halt on their way to Bombay.

The prayer in the aeroplane recited in Arabic is printed on the first page of *Al Buraq* magazine of March/April 1994 which was kept for the in-flight reading pleasure of the passengers. It is as follows:

In the name of Alhah Most Gracious  
Most Merciful: Glory to Him who has subjected  
these to our use, for we would never have  
accomplished this by ourselves and to our Lord,  
surely must we turn back (13/14/43)

O Allah! ask you piety and righteousness in this  
travel of ours and that we do all that is pleasing to you.  
O Allah! Make this journey easy for us and cover its  
distance.

O Allah! You are comrade in travel

O Allah, I seek refuge in you against the troubles of  
travel, the unhappy sight and the return to our property,  
relatives and children.

If the Arabic word "Allah" is translated into English,  
then Christians can also say this prayer meaningfully.  
Even otherwise, they can recite this prayer, because it is  
not addressed to Prophet Muhammad, but to God Himself.  
In Aramaic & Syriac when we say *Alaha* or *Alah* (in  
abbreviation) it is the same as Allah.



Although I did not understand the meaning when the 'travelling prayer' was recited in Arabic, I could guess that it was a prayer to Allah. Since I know Syriac language some words sounded similar. But to get the exact meaning of the Arabic prayer I looked at the English translation which was printed in the airline's magazine *al Buraq*.

The Captain of the flight announced that we had passed Saudi Arabia, and we were heading to Turkey via Jordan, Damascus and Cyprus. From Turkey we were flying over Bulgaria, Bucharest (Romania), Budapest and Vienna, Salzburg before we reached Munich in Germany. We were at a height of fifty one thousand feet at 750 km speed (465 miles). The video screens in front of us occasionally flashed the flight details, giving information to the passengers in both miles and kilometers. At that time the outside temperature was  $-57^{\circ}$  celsius. We could not imagine what it would be like to be exposed to  $-57^{\circ}$  celsius.

The winter time in Germany was only one hour behind the Kuwait time. Our arrival time was 4-10 p. m. German time. The expected temperature there was  $12^{\circ}$  celsius. We hoped to reach Munich half an hour before the scheduled time. The captain announced that the next leg of the flight, i. e., from Munich to London would take one and a half hours. We could expect a shower in London upon arrival.

The announcement was in Arabic first, followed by English. To everybody their mother tongue is the best language.

March-April 1994 issue of *Al Buraq* was also the 40th anniversary issue for the Kuwait Airways. It was in



March 1954 Kuwait Airways. It was in March 1954 Kuwait National Airways Company was formed by some businessmen. They had just three propeller-driven Dakota aircrafts. They started jet flights in the '50s.

On 2nd August 1990 when Iraq invaded Kuwait 15 aircrafts of Kuwait Airways were destroyed. Consequently the headquarters of Kuwait was shifted to Cairo. Since their liberation on 26 January. (India's Republic Day) 1991, the Kuwait Airways has made remarkable progress.

For forty years they had just four destinations: Jerusalem, Damascus, Abadan and Beirut. Now it has a world wide network. It is often crowded. Today as I write these words from the aircraft I do not have much elbow space. All seats were full. I saw passengers at Kuwait being asked to wait as they were still stand-by passengers. There was no way to accommodate these stand-by passengers from Kuwait to Munich.

Bombay to Kuwait was not that much busy. Likewise Munich to London had some vacant seats, as many had landed at Munich. My gratitude should be recorded here for accommodating me in the Business Class from Bombay to Kuwait without paying a penny extra.

I do not know what the policy is in delaying the departure of flights owing to the congestion in air-traffic. I do not know whether some flights are considered V. I. P. flights and given preference like the trains in Kerala, where certain prestigious trains are given the green signal, while some others are detained to let the former go uninterrupted.

It is natural that heads of states and such others are given priority in air-space. That day the air-space was likely to be crowded over Europe as many world leaders were flying over Germany to attend the swearing-in ceremony of Nelson Mandela as the first black President of South Africa. India's Vice President, K. R. Narayanan had left India the previous day.

About Lufthansa, I do not know whether it is given preference in the air-space of Germany, being the national carrier of Germany. Although it is natural for the host country to be hospitable to guests, in the highly competitive market in the international travel, every airline is trying to offer their very best to its customers.

As I write these words the captain announced that as there is delay, the passengers are permitted to smoke—a relief to the smokers. Although we were assigned the non-smoking area in the aircraft, when passengers in the smoking areas start to do their job unbridled the whole aircraft gets stuffy. I was not happy about this situation.

Fortunately the stewards told us that the passengers were free to disembark and remain in the waiting lounge. Some people who wanted to shop from the duty-free Shop in the waiting lounge decided to take the advantage of this delay. I thought of writing this chapter sitting in the aircraft itself. Yet when I thought of the fact that we would have some exercise walking around in the lounge and would be free to use the toilet facilities I walked out of the aircraft.

The toilets in the aircraft are always very small and hence an opportunity to use the spacious Rest House in



the airports are a great relief to the passengers. Inside the aircraft, as it was a packed flight, it was not possible for everybody to use the toilet.

This time I was more known in England than on the previous occasion. *The Independent Magazine* dated April 1994, issue 289 has reached thousands of British homes just a month ago. It is published from London and I guess has several thousands of copies. There is an article entitled *Last Rites* on pages 24 to 30. It is written by William Dalrymple who interviewed me in Trichur last year. This article was well illustrated by the colourful photographs taken by a freelance professional photographer named Ian Berry. The photographer and his wife were guests during the Holy week in April 93 in Trichur.

Although my photograph does not appear in this article, there is one photograph of a family lighting the candle at the tomb in the cemetery at Trichur on Easter night. Just before we started the candle-light procession and on the way Mr. Ian Berry's camera clicked more than hundred times in the three hours after midnight.

Although this article was not illustrated with any photograph of mine William Dalrymple has an interesting comment to make about me. On page 30 we read :

Archbishop Mar Aprem, a small rotund man with a child-like giggle and an almost fluorescent peach-coloured cassock, lives in a rambling palace full of dark portraits of long-dead patriarchs with bird-nest beards and heavily gilt cassocks. From here, Mar Aprem runs the only press in the world capable of printing the Nestorian version of old

Syriac. But with little Syriac literature forthcoming recently, Mar Aprem has kept the press busy printing three volumes of his autobiography and a pamphlet of Nestorian jokes (entitled Holy Humour) for which, he proudly says, he won the Literary Award of the Rotary Club of Trichur.

I was amused to read this remark about me, but amazed to realise that I am "a small, rotund person with a child-like giggle." I was fat when I had weighed 82 kg. But when Dalrymple interviewed me I had been cut to size. I was happy to be reduced to 70 Kg which I maintain for the past four years. I personally prefer to lose 5 kgs more.

My trip to Leeds was to participate in the first death anniversary of my friend Dr. O R. Timothy who hailed from Trichur, my hometown. He went to England a few months before I went to study in England in 1961. He and his wife Dr. Molly attended my first Assyrian Evening prayer conducted in 1962 at St. Barnabas Church, Ealing. When I telephoned to him in 1992 after the Syriac Symposium to Cambridge, inviting him to attend the Assyrian Qurbana arranged in the Assyrian Club in Ealing, he said that he had some other plans on that Sunday, but promised to meet me during my next visit to England. Unfortunately, I could never meet him. He died in May 1993. I offered prayers at his home on his death anniversary on 21 May 1994.



## CHAPTER 2

# An Indian Wedding

Maya is one of the twin daughters of my second sister Sushila George. I had given house-baptism to these twins in England in 1966 and later a regular baptism in 1977 or so in Trichur. Actually I had planned a regular baptism in England. But there was no deacon to assist me in England. Hence I had to be satisfied with house-baptism which is permitted to be performed even by a deacon, if a priest is not available.

In 1993 Maya was engaged to be married to George Jacob of Dallas, Texas. He is from Kottayam. Since the age of three he is in the U. S. A. He has degree in hospital administration while Maya has a degree in Pharmacy. When this international marriage of a citizen of England and a citizen of the U. S. A. was fixed Maya and her parents decided that there should be a Kerala element in this wedding.

I combined the Annual Lecture to the Loughborough University and the wedding of Maya to the second week of May. My Easter was over. Leave for relatives and friends from different places was not easy to get. The months of April and May are summer vacation for schools in India. But in England and America the summer vacation does not start until June or July.

As soon as I reached London on Monday May 9th relatives and Assyrian friends received me at Heathrow airport. After discussing our Church situation I proceeded to Rugby. As the wedding was on Saturday May 14th the house at Rugby was busy. All five children of my sister Sushila (Honey, Dr. Sheena, Varkey, Papa and Maya) were busy making preparation for the wedding. The children as well as their father Dr. N. V. George had taken leave from their duties for that week. My sister Susheela had to cut her classes in psychology in order to be ready to be a mother-in-law. Mothers don't usually have to apply for leave for the weddings of their daughters. But my sister discontinued her studies in 1960 when she got married at the age of 16 and so now at 50 she is trying to fulfil her desire to earn a University degree, like her husband and all the five children.

Owing to the cold weather I stayed inside the house most of the time. Although I announced my intention of taking long walks to control my diabetes, I did not dare to take even a short stroll in her spacious garden. My sister works in her garden growing all the vegetables they need. This keeps her trim which creates confusion in the minds of some visitors to their home to determine which of the five girls is the mother when there are four daughters grown up like their mother.

I sat at home and talked with our relatives. Dr. Tony Panangat and his Irish wife Anna came from Blackpool and began to help the preparations. Dr. Tony is the son of my father's sister Rosa. Tony became a doctor like his father, Colonel Dr. Paul, while his younger brother Sadeep became a colonel in the army without becoming a doctor. Although my 80-year-old uncle can claim that he is both



Dr. and Colonel and his sons could each claim only one part of his title, I hope soon Colonel Sadeep will outrank not only his father, but also his uncle Johny P. Anthony who had retired as a Brigadier.

Another Tony came from Canada. This Tony is the son of Mary, sister of Dr. George. So for Maya, the bride, Tony from Canada is her first cousin and Tony from Blackpool is her mother's cousin. It created confusion when my eldest sister Leela telephoned from Columbus, Ohio and wanted to hand over the telephone receiver to Tony, she gave it to the engineer Tony instead of Dr. Tony. Yes, when there are two people by same name it is confusing. More confusion came when telephone calls began to ask for George. "Which George?" "Dad George?", query the children. But it was for Maya's George.

Way back in 1960 when Sushila got married, we had this problem. I was the only George in our home. I used to boast that I have the name of King George VI who was emperor of India until our Independence on 15 August 1947. Till Dr. George came to our house Sushila used to call me George *Chettan*, a word of respect to the elder brothers. She had to use the same word for her husband too. It was not fashionable to call husbands just by the name. So she called him George *Chettan*. After one year I was ordained deacon. Hence I ceased to be George *Chettan*.

After some years Sushila got enough courage to drop *Chettan* from her husband's name and call him simply "George", like her daughter Maya calls her husband. Even now, after all the progress our country has made,



I know it is difficult for some Indian women to call their husbands by their name. At least three of my brothers will not have to face that situation.

Lona, son of Sunny, brother of Dr. George living in Canada, had come to attend his cousin's wedding. The other relatives living in Canada and the U. S. A. were to attend the wedding reception one week later in Dallas, Texas.

The St. Andrew's Church at Rugby was the venue for the wedding of Anne (Maya) Nallengara George and George Chempithra Jacob. Maya preferred St. Andrew's Church instead of the nearby parish Church which did not have enough space for a large-size-wedding. About 180 members were present for this wedding. I am told that in England more than 50 people will be considered a large-size-wedding. In India less than a thousand guests would not be considered a large-size-wedding.

Rev. Dr. Edward Condry, Rector of St. Andrew's, was patiently waiting for the bride when we walked in ten minutes late for the ceremony. Most of the guests were already seated before the scheduled time of 3.30 p.m. Wedding ceremony cannot begin without the bride. The bride groom was impatient at our delay. Perhaps he was nervous too. Being a celebrate Metropolitan I do not know whether all bridegrooms are nervous. I have solemnised about a thousand marriages.

Only on one occasion did a bridegroom get out of the Church and walk away to a tea-shop and run through a paddy field before I reached the Church in Trichur for the ceremony. The bride's people ran after him and

caught up with him. He was too nervous to return to the Church and face the wedding ceremony. The wedding did not take place. His family agreed to pay Rs. 15,000 as compensation for the expenses incurred for the dinner to the guests invited for the wedding that never took place.

I was happy that both the songs sung during the ceremony were my favourites and I sang with gusto. The first one was :

Love Divine, all loves excelling,  
joy of heaven, to earth come down,  
fix in us thy humble dwelling,  
all thy faithful mercies crown.

The second song was :

Praise, my soul, the King of heaven ,  
to his feet thy tribute bring;  
ransomed, healed, restored, forgiven,  
who like me his praise should sing?

Alleluia, Alleluia  
praise the everlasting king.

I delivered the wedding address. I began my words saying "Thirty four years ago I stood next to my sister Sushila as she was being married to Dr. George in Trichur; now I am happy to be present at the wedding in England as Sushila's daughter, Maya gets married to another George."

At the dinner reception later in the town hall Dr. George began his impromptu speech borrowing my

opening word, "Thirty four years ago....." Yes, a lot has happened during the past 34 years in the life of my sister and brother-in-law. In my life too. One year after their wedding in 1960, I was ordained a deacon and went to England to study. Later I became a priest in June 1965. After my studies in New York and Princeton I became a bishop in Bagdad in 1968. Oh, it needs a very wide canvas if I attempt to recall what happened to me during the past 34 years.

After the dinner when we were about to return home, an English man walked into the town hall asking for drinks. I was surprised how an uninvited man would walk in to a wedding dinner. I had heard that such things happened occasionally in India. In my estimate Englishmen are more decent, or formal. But a drunkard does not think of decency or formality. When the pubs (Bars are called pubs in England) were closed this 'gentleman' thought he could get free drinks at the wedding reception. A good idea. Had he come an hour earlier he could have got mingled with the 192 guests present at the dinner.

The Indian wedding in Rugby was the talk of the town. Because in Rugby they have never seen such a large gathering of Indians. The Indian women with their colourful sarees gave the little town of Rugby a festive look.

In the evening prior to the wedding there was a dinner at home. Usually it is called brides shower in Kerala. It is not a full shower on the bride. The mother of the bride just pours water on the feet of her daughter in the presence of the guests and relatives. In Kerala the



bridegroom will not be in the vicinity. Usually he steals a look at the bride in the company of his parents when he goes "to see the girl" before the marriage is arranged. The second chance he usually gets to see his bride is only at the wedding ceremony. In this instance the bridegroom had come all the way from America. Still honouring the age-old-customs of Kerala we told the bridegroom to be shut inside a room when the bridal shower was in progress. His confinement was over when the dinner began.

There were fire works as we have in Kerala. There were about 100 guests for a Kerala style supper. Many classmates of Dr. George came for the wedding not only from England or Wales but also from the USA. Dr. Thomas Mathew (Babu) with his wife Lalitha came all the way from Boston for the wedding. It was a get-together for those doctors who studied together in Trivandrum Medical College in Kerala four decades ago.

When I was away from home I thought I would be free from telephone calls. I was surprised to get a telephone call from Mr. Uzzier Khazal. "How did you know that I was in my sister's house?" I queried. He replied that he had called Trichur in India. He was told that I was visiting England and I could be contacted in Rugby.

It was about an year ago Uzzier Khazal first telephoned to Trichur after he happened to obtain my books from a bookseller in England. As an author, I was happy to receive such a telephonic order from England for my books. It was after one year he felt an inner urge to telephone to me again. That was why he telephoned to me on 15 May 1994.

This young Shiite Sufi aged 29 is an interesting person. Later when I met him in London he told me that his father's name was Sheikh Abul il Jalil Khazal el cha'abi who migrated from Iraq-Iran border to England. Uzziar's grandfather was Sheik Sir Khaz'al Ibu Haji Jabir Khan, Sheik of Mohammerah and dependancies. This bordering area to Basra, Tigris river etc was known as Arabistan. They belong to Sufi Sheikh of Maheisyh (Ali illahis) tribe. Sheik Sir Khaz'al restored a Chaldean Syrian Church in his province. He was a friend of the British masters who held mandate over Mesopotamia and that was why he was honoured as Sir Khaz'al.

## CHAPTER 3

# Loughborough University

David Hart, senior Anglican Chaplain at the Loughborough University, while visiting Trichur, wanted to meet me along with Seth Kasten, Reference Librarian at the Union Theological Seminary, New York whose acquaintance I had made on the occasion of the Silver Jubilee gathering of the 1967 graduates of the Union Seminary in 1992. As I had taken S. T. M. (Master of Sacred Theology) degree in 1967 I was invited to join other jubilarians in 1992.

During the breakfast on our Christmas Day (January 7th according to the Julian Calendar) at Metropolitan's Palace, Trichur, David Hart mentioned that he too had earned an S. T. M. degree from the Union Seminary some years ago. Thus we felt a bond of fellowship. When I said that I used to visit Rugby where my sister lives he extended an invitation to me to consider the possibility of my giving the Annual Lecture to the University in 1994, as they have an Annual Lecture on a Tuesday in the month of May every year.

Later we fixed the date as 10th May, the second Tuesday of May, combining my trip to attend the wedding of my niece in Rugby on May 14th.

Mine was the 10th Annual Lecture. When I enquired whether a topic like "Christian Humour" would be



attractive, his response was negative. Then I gave up the idea of presenting myself as a holy fool. Finally a topic was agreed upon "Contribution of Indian Spirituality in the year 2000". Posters were printed. Newspapers gave publicity. Among the 200 guests gathered, I was happy to meet Rev. Roy Pape & Mrs. Pape, as well as Rev. Guy Bookless who were professors at the United Theological College, Bangalore when I was a student there for M. Th. degree in 1964-66.

I reached Rugby on May 9th, leaving Trichur on the 8th after a Sunday Communion, inauguration of the 49th death anniversary luncheon in memory of my predecessor's predecessor Mar Abimalek Timotheus Metropolitan (1878-1945) and three weddings. (Weddings are not allowed during 50 days of lent till Easter day. Our Easter was on May 1st according to the Julian Calendar).

The next day the Jaguar of the Vice Chancellor of the Loughborough University came to my sister's residence in Rugby. If my memory is correct this was the first time I was riding in a Jaguar, although I had travelled in expensive cars such as Mercedes Benz and Rolls Royce.

I sat in style, clad in gown and cap, when the Jaguar entered the University Campus. I often detest the ordeal of having to use this gown in an Indian summer. But now I was happy that the gown could shield me from the cold weather, unusual for the month of May in England. Of course, everybody knows that the English weather is unpredictable.

At the Chaplain's bungalow, I was able to meet the Bishop of Leicester Dr. Thomas Butler and his wife. I gave him an advance copy of my 45th book *Joy To The World*, printed just two days ago in order to be released

After the Annual Lecture. Bishop Butler was kind enough to accept my request to launch the publication of the book presenting the first copy to the Vice Chancellor. In India we use the expression 'Release of the book'. But British friends use launching of the book. I had an impression that launching referred to sending a rocket into orbit.

The launching function was at the coffee hour after the Annual Lecture. I sat and signed a few dozen copies bought by the guests.

About my talk at the Loughborough University I quote the words of Senior Anglican Chaplain Rev. David Mart. In the introduction to the Annual Lecture published by the University (ISBN No. 0-9511124-9x) Rev. David Mart writes :

"Mar Aprem's own church links to the Syrian community, largely based on trade with that area, which is still a substantial minority in the coconut growing state of Kerala. His theology is Nestorian and he traces his hierarchy up to the patriarchate of Bagdad. He believes that the world religions have much to learn from one another and that women's ordination is a real possibility for other churches in the future. So here is no stereotypical orthodox bishop! To mark the occasion of Mar Aprem's lecture dignitaries were invited from both local and Indian communities. Representatives from the Shree Ram Krishna Centre and Gita Bhawan joined Committee members of the Loughborough University India Society; while the Bishop of Leicester, Dr. Thomas Butler, and his Assistant, Mr. Godfrey Ashby, joined Committee members of the Loughborough University Anglican Society. The Vice-Chancellor, Professor David Wallace, and the Registrar

Dr. David Fletcher, represented the University. Mar Aprer was introduced by Professor Robin Butlin, Chairman of the Anglican Chaplaincy Advisory Committee."

*Faith in Doubt*, a book authored by David Hart, was presented to me by its author, my host. It is not as controversial as Salman Rushdie's *Satanic Verses*. Yet it is "liberating and creative" as his friend Don Cupitt has written. By the way, Don Cupitt who can be equated with Bishop John A. T. Robinson, was present among the audience listening to my lecture. About this book Dr. John Macquarrie, who was professor at Union Theological Seminary, New York when I was a student there and also when David Hart was a student later opines that "we can all join in those words with which the book closes : I believe, help my unbelief."

Bishop John Spong of Newark, U. S. A., who has delivered the 8th annual lecture at Loughborough, writes in his Foreword to this book, "He calls his readers into the exhilarating freedom that dares to ask the question and to roam into issues and places where most religious thinkers refuse to go." Incidentally, I must mention that Bishop Spong and I are the only two non-Britons who were speakers at the Annual Lectures at Loughborough University.

After reading through this book I have a doubt whether the title should be *Faith in Doubt* or should it be changed into *Doubt in Faith*. In this book I read about Bishop John A. T. Robinson and his controversial book *Honest to God* published in 1963. I attended his lecture at a summer course at St. Augustine's College, Canterbury in 1962. At that time he had not written his controversial book *Honest to God*. Yet he was known for his progressive views when he defended the novel *Lad*



*matterly's lover.* Before his death he came to my state Kerala where his maternal grandfather Bishop Moore was the head of the Anglican Church. Bishop Robinson spoke at the Bishop Moore College, Mavelikara, founded in memory of this illustrious British bishop who served the Indian Church in difficult years of Struggle for independence in India under the able leadership of Mahatma Gandhi.

In 1983 when Bishop John Robinson was diagnosed in Cambridge with a terminal disease, the old bishop did not lose heart. He declared his faith boldly in his last sermon, "We must learn to see God in the cancer as much as in the sunset."

Loughborough University of Technology has about one thousand students.

They have many courses: B. A. (Honours) B. Sc. (Honours), B. Eng (Honours) M. Eng (Honours) on various subjects in Engineering, Pure and Applied Sciences, Human and Environmental Studies, Education, Humanities, Computer and such practical subjects, but not theology.

The day after the Annual Lecture I walked around the campus, to get exercise to my body and information to my mind. We went to Pilkington Library. I looked for the section on religion. Books were not many in that section, as there is no course in religion in that university.

The lady who works in this library was extremely helpful. She had her computer, linked to Database on all doctoral dissertations submitted in America in recent years. In America Ph. D. is granted after a certain fee is paid to microfilm the whole thesis, with University Microfilms International, Michigan. In India it is not done. It was not done when I earned a doctorate from

the University of Serampore. It is good to have easy access to fruits of research of the present scholars for future scholars.

I was pleasantly surprised when the word Nestorius was fed into this computer and informations began to appear on the computer screen. When I attempted to jot down the information from the computer screen the librarian said, "Don't bother to copy it. I will give you a print-out". After a few minutes she gave me four pages of information from the print-out of that computer search.

Among my readers I presume there will be a large number who are as "ignoramus" as I am regarding the wonderful way the computers help us in our research. Hence I reproduce the information about the Ph. D. theses on this topic of Nestorian Christology. It is given as an Appendix in this book. (pp. 129—137)

One of the theses that finds a place in this list had been presented to me by Prof. Peter Hofrichter of the University of Salzburg a few months earlier. It was purchased from the University of Microfilms International Dissertation Information Service in Ann Arbor, Michigan U. S. A. 48106. In the first page it is printed: "This is an authorised facsimile, made from the microfilm master copy of the original dissertation or masters thesis published by UMI. Printed in 1988 by Xerographic process on acid-free paper." It was written by Anthony Christian Dale in the University of California, Los Angeles in 1983. The title is "*Nestorius in the Bazaar of Heracleides, Christology Compatible with the Third Letter and Anathema of Cyril of Alexandria.*" I noticed that the Chairman of the committee which approved this dissertation in the Department of Classics was Professor Milton V. Anastos whose name has been mentioned later. (p. 62)

## CHAPTER 4

# Stay at Oxford

In April 1962 I spent a week at Pusey House, Oxford. I had walked around the colleges and libraries in Oxford at that time. 32 years later, I wished to go to Oxford again and to visit the Oriental Institute at Pusey Lane which, I guess, was started after my first visit to Oxford.

Dr. Sebastian Brock who teaches at the Oriental Institute was kind enough to extend their hospitality to me. I am not the first Indian bishop to enjoy the hospitality of this home.

I had made Dr. Brock's acquaintance in 1980 in Germany during the 3rd Symposium Syriacum. We met at every Symposium Syriacum since then, in Groningen, Holland in 1984, Louvain, Belgium in 1988, Cambridge, England in 1992 and we look forward to the next one in Sweden in 1996 (either in Upssala or in Lund). Although most of the Syriac scholars have neither any special interest in the Olympic games nor ability to participate in its events, they arrange the sessions of their Symposium after every Olympic games. That is one way of remembering the year of their gathering. Some of the Syriac scholars are really very old men whose faculties of memory are getting blunt due to over-use.



It was my privilege to address some research scholars and friends of Dr. Sebastian Brock. The topic given to me was the "History of the Assyrian Church in the 20th century". I spoke for 55 minutes leaving five minutes for questions and clarification. Dr. Brock has been encouraging me to write a book on this topic as it is difficult to get sufficient scientific information in English language on the events that shaped the destiny of this ancient church in this century especially after World War I (1914-1918) and the murder of Patriarch Mar Benyamin Shimon in 1918.

G. P. Badger, A. J. Maclean, W. H. Brown, and W. A. Wigram are some English authors universally known for their contributions in telling the English-speaking world the history of this Church known as Nestorian or Assyrian or East Syrian or Persian or the Church of the East. But these authors lived in the last century or in the beginning of the present century. Now outsiders' interest in the Assyrian Church is found flagging. A book as suggested by Dr. Brock, will certainly be useful and I hope to begin writing it, soon if I do not set my hands on my next book of humour, due for publication in 1995.

One research scholar who is preparing a D. Phil dissertation in Oxford, David Wilmshurst, wanted to meet me for detailed talks concerning his dissertation. I was intrigued by the topic he has chosen. It is on an obscure period in the history of the Assyrian Church, some where between 1300 and 1552, the time John Sulaka went to Rome and was consecrated as the Patriarch of the Chaldeans.

David Wilmshurst handed over to me a copy of chapter seven of his work. It is entitled "East Syrian Christianity

n T'ang China". It deals with the Sin-an Fu tablet which tells us the story of Alopen's mission to China in 635 A. D. He refers to a famous painting, 'The Drunken Monk of Fulin,' dating back to the 570s.

Fulin was the Chinese term for Byzantium at that time. He thinks that, although the features of the drunken monk are of a westerner, he is "possibly an East Syrian monk from his hairstyle, a tonsured crown together with a long beard". This painting "shows a number of men and women in foreign clothes, ministering with wine and music to a drunken cleric who dominates the proceedings". David Wilmshurst opines, "The painting is certainly suggestive, but the 'drunken monk of Fulin' could just as easily represent a Buddhist or Manichean".

Stay at the residence of Sebastian and Helen Brock gave me some ideas regarding storing books. I saw many books on church history apart from books on cats in the dining room in the basement, in addition to the cook books in the kitchen. Many more books were seen in the office and sitting rooms on the ground floor. When we went up the stairs I saw many books at the entrance of his bed room as also in the bath room. At the top floor where I stayed, I saw still many more books. While I was wondering where to store my books in Trichur, I was amused and amazed at the ways books are stacked even in the corridors. I don't remember to have seen any on the staircases!

Bishop Timothy Kallistos Ware is a name known to me for years. I had not met him. Dr. Brock took me to the house where Dr. Nicholas Zernov (the Russian scholar who was teaching in the Catholicate College in Pathanamthitta, Kerala) used to live in Oxford.

As soon as Dr. Brock and I reached this home, Bishop Timothy Kallistos greeted me before the Annual General Meeting of the Friends of Mount Athos. His talk about his latest visit to the monastery of Mount Athos was interesting. Although he is a bishop in the Greek Orthodox Church, he is a real English man, a member of the Church of England who embraced Orthodoxy. His speech was very humorous. He mentioned, when he showed the slides of Mount Athos, about an old priest who practised what he preached about ecology and prescribed as penance the planting of trees. If more sinners went to him for confession, I am sure that this planet earth would be greener than what it is now.

Bishop Timothy Kallistos' lecture was well attended. The organizers had to apologise for the lack of accommodation in the room for those who had come to attend the lecture. Probably there were uninvited guests like me! It was a combined programme of the annual general body of their society. Sometimes the election of the office bearers of the society attracts large attendance. The President whose term of office is for life, a well known historian, had come from Scotland just to preside over this annual gathering. He said that he would not be in that position for long alluding to his old age. Life-long need not be very long for old people. Bishop Timothy Ware was re-elected chairman.

I checked *Orthodoxia 1994—1995* published from the Ostkirliches Institut, in Regensburg, Germany to ascertain the recent titles and details of this Orthodox Bishop, who is an Englishman. There are not many members of the Greek Orthodox church in England,



except the immigrants. Now, after the ordination of women in the Anglican church, some English clergy join the Orthodox church, as the married clergy may function more comfortably in the Orthodox church than the married clergy who join the Roman Catholic Church. Bishops in the Orthodox Church are celibates as in my own church as well as in other Eastern Orthodox churches.

Bishop Timothy Ware was born on 11 Sept. 1934 at Bath in England. He joined the Orthodox Church in 1958. He was ordained deacon on 10th March 1965. He was ordained priest on 8 May 1966. He became a monk on 18 August 1966 at Patmos. He took the name of Kallistos when he became a monk and was consecrated bishop on 6 June 1982. He is an assistant to the Greek Orthodox Archbishop in Great Britain. Bishop Timothy Kallistos Ware lives in Oxford.

There were six bishops other than Bishop Timothy Kallistos Ware, as assistants to Archbishop of Thyateira & Great Britain, Gregorios Theocharus Hadjitofs, who lives in London W2. They are

1. Chrysostomos Mavrojannopulos, London NW1
2. Christoforos Ioannis Commodatos, London SE 5
3. Timotheos Catsiyannis, London W 2
4. Aristarchos Antonios Mavrakis, London NW 11
5. Irenaios Andreas Vasiliou, Birmingham
6. Eleutherios Katsitis, London W 12

T. M. Francis who lived near Oxford invited me to his house. I had met him in England in 1962 during our student days. His mother Kochu Mariyam is the second

cousin of my father, Devassy. My great grandfather's name was the same. Kochu Mariyam (meaning little Mary), mother of Francis was named after her maternal grand mother, who was the sister of my great grand father. Francis came to Dr. Sebastain Brock's house and took me. His wife is the niece of a late Catholic Bishop, Dr. Clemens Tottungel CMI of Sagar, Madhya Pradesh.

It was a pleasure to see the photo of his mother's grand mother Mariyam from our Mookken family, the other Mary referred to above married to Attokaran Ouseph. I do not think I ever met these great grand aunt and her husband, but I remember her two sons Uthuppu and Kunjuvareed. Uthuppu's daughter Achai (younger sister of the mother of the said Francis) is well known in my hometown as her sons P. M. Thomas and others own the big business house of Manuelsons. As a student of church history I felt that I should write down the family history so that the next generation know their 3rd or 4th cousin.

Before leaving Oxford I joined a Classic Tour in the afternoon when Dr. Brock was busy with his lecture. The one-hour ride in an open-roof-bus costs £6. Instead of a man in the bus giving a running commentary, as I saw in Cambridge in 1992, here was a taped commentary. With the help of the earphone we could hear it in English or in German or in French or in Spanish. I did not try any language other than English. Perhaps it was not the tourist season and a paid-guide might have been uneconomic. The commentary was good anyway.

In front of one of the colleges I heard, "In this college tutors are called students and the real students

are known as residents." I liked the idea of calling tutors students. Professors and lecturers should continue to be students and update their knowledge. I have known teachers who cease to be students and content themselves with the degrees they managed to acquire in their good old days a few decades earlier.

ARAM is a good periodical published from Oxford. I had made the acquaintance of its editor Fr. Abbu Zaid Sheffic during the Syriac Symposium. During supper at Dr Brock's residence he presented me with all the back numbers of this scholarly journal. It was too heavy. Dr. Brock came to my rescue saying that it had better be posted to my address in Trichur. Yes, it is often quicker to carry books with us; but when it is heavy one is happy to send it by post, even if it is delayed.

Before leaving Oxford I walked through the famous museum and the Bodleian Library and the spacious book shops of Blackwell. A visit to the Bodleian and the Blackwell is real treat to those who love books.



## CHAPTER 5

# Among the Assyrians

Ealing and Hanwell in West London are places where many Assyrians are congregated. Indians are concentrated in Southall next to Ealing. Ealing had the Assyrian Club where I had conducted Qurbana in 1983 and 1992. In 1984 I attended a Qurbana celebrated by Mar Narsai, Metropolitan of Lebanon. Hanwell is the area where the Assyrian church is now situated. It is possible that Assyrians would purchase a bigger church as church membership has doubled in recent years, more Assyrians having migrated to England as a result of Iraq war with Iran in 1980-88 with Kuwait in August 1990 and the American war in Iraq in 1991.

Assyrians who attended my qurbana in 1983 and 1992 came to see me. There was a proposal for a Qurbana for the 7th followers i.e. those observing the old calendar and celebrating Christmas on January 7. Nevertheless, it did not show much enthusiasm. Some people who would be coming to such an Assyrians service would be the same people who regularly attend service at the Assyrian church in Hanwell. My philosophy of life always encourages me not to create divisions and disunity among our church members unless they are pushed to the end of their tether.

Several Assyrian friends came to see me. Some of them had been known to me ever since I conducted an Assyrian evening prayer service in St. Barnabas church, Ealing in 1962. As most of my recent visits had been for shorter durations, I did not get sufficient time to renew acquaintance with them. During some of my earlier visits, before the Assyrian people could arrive to meet me in Ealing, I had left for my next destination. This time, therefore, I decided not to go to any other place, but have a little more time for my stay in Ealing.

Despite a few extra days, I could not find time to visit friends, Assyrians or English, in and near London. My neighbour Dr. Joy Paul Chettupuzha invited me and I promised to visit him. As time at my disposal was very limited, I could not keep my promise. Mr. Baby Roy is now working at Indian YMCA Hostel in London. He has been there for nearly two years. He was known to me personally. He had served as secretary of the YMCA in Cochin and Trichur. Although I had been to the Indian YMCA hostel in London in May 1977 I never got time to re-visit that place during the past seventeen years.

Rev. Aby Mammen of the Mar Thoma Syrian Church in London invited me to stay with him in the Mar Thoma Parsonage in London. But I got myself excused as I had to complete my paper to be sent to Pro-Oriente Vienna.

One of my friends, a Shiaite Sufi from Iraq, suggested that I eat Vita Cress or water Cress to reduce the sugar in my blood. I asked for water Cress in the vegetable shop and started eating it, without knowing for certain what exactly it was. Since it is a green leafy vegetable, I knew that it would be good for health. However I do not

claim that it would work wonders for all diabetic patients. It has the pungent taste of a vegetable called *Mooli* (*Mullanki* in Malayalam) which looks like a carrot, white inside, but with white or red skin.

Victor Wales and his wife Sandra are friends. I contacted way back in 1961 when Victor E Wales was secretary of the Assyrian Society of Great Britain. He is an English man and his wife Sandra is from Urumia, Iran. It was nice to visit their home after 32 years. Often they do remember me when the Voice of the East published from Trichur reaches their hands once in two months.

Constantin Petrovich Matveev was my host in Moscow in September 1992. He had translated by first two books of humour and published them as one under the title of the second book *Laugh with the Bishop*. Political changes in Russia made him seek asylum in England. Prof. Matveev and his wife, with his mother-in-law, have been allotted a good house at Brant's walk in Hanwell. His son and daughter-in-law did not succeed in getting to England. They may have to reside in Moscow and continue teaching history.

The professor's cat was allowed to migrate to England. But it is in quarantine in the Heathrow airport. Prof: Matveev visits the kennels in Heathrow airport once a week to talk to his cat. He claims that his cat understands only Assyrian language. Only after the expiry of six months can this cat join his master. I do not understand why some people pay so much attention to cats and dogs. Some might remark that the cats and dogs are more grateful than human beings. That is a debatable proposition.



Prof. Matveev continues his literary career among the Assyrians in Ealing. He has just begun work as the deputy editor-in-chief of a magazine called *The Assyrian*. He presented me with the first two copies which he helped bring out. He told me that the third was about to come out of the press. When I was having supper in his home there was a telephone call from an Assyrian living in Wales who wanted to get his manuscript in Assyrian language published. It is difficult to find a printing press capable of publishing books in Assyrian language.

Syriac fonts are available with computers. George Kiraz working in Cambridge made available a lot of software for computers. But the expenses are higher than those with the letter press. Mar Narsai Press in Trichur has been printing several books in modern Syriac as well as in the ancient liturgical Syriac since 1926. Like my late predecessors Mar Abimalek Thimothius and Mar Thoma Darmo, I do not find enough time or assistants to do more printing of Syriac books. Since computers and Syriac fonts are available in Iraq, Australia, New Zealand, England, U.S. A. and Canada, the Assyrians in these Countries can get a print-out of the book and print more copies in Mar Narsai Press, as we have an off-set printing machine there. Considering the cost of printing and paper I should think that India would be cheaper than the countries mentioned above.

During my stay at the residence of Eshaya Chemmani in Ealing, London W13, several Assyrians came to meet me. Issac Dinkha, formerly of Iraqi Airways in Bagdad, Adam Poulouse Adam whose cousins Nelli and Elvira |

had visited in Moscow, another Adam whose elder brother Major Envia was the chairman of the central committee in Bagdad (His son-in-law Immanuel Michael is the new chairman of the committee in Sydney), Narsi Narsi whom I had met in California in 1993, and who had escorted me to the Syriac symposium in Cambridge in August 1992 Bahram (Brother-in-law of Eshaya Chemmani) whom I had met in Bagdad in 1990 and Ealing in 1992, Mr. James (Nephew of the late archdeacon Issac Enwiya of Bagdad) whom I had met several times and also in Chicago in 1992 and whose brother Booboi I met in Bagdad in 1984 and Chicago in 1993, Mr. Khoshaba whose brother-in-law Rev. Pithyo is the priest in Germany, and Hormiz who had assisted me in preparing censor (*Pirma*) during the service in the Assyrian Club in Ealing in September 1992 were among them.

I must specially mention Anosh, brother of Mrs. Chemmani, who not only helped to drive me around in his car but also in typing my talk for Pro-Oriente, Vienna in the computer. As I had repeated the spelling of some theological terms for Anosh to type I took a secret decision in my heart that one day I would learn myself on the computer. I am not sure whether it is going to be easier than learning the Indian musical instrument called Sitar which I pretend to play, sitting in a posture similar to that of the world-renowned sitar Maestro, Ravi Shankar.

Dr. Daniel Odiosho is a Ph. D. from the University of Cardiff. He is one of the few Assyrians who had earned a Ph. D. from a Western University. He had specialised in the Assyrian language as it was used in

tra in northern Iraq. I had met him in Chicago on both days I did qurbana in St. Oudisho church, Chicago, 28th and 29th of August 1993. I had mentioned meeting him in Chicago in my travelogue *Los Angeles to Tokyo*, pages 46 and 47. I had mentioned his name there as Dr. Daniel Israel Odisho. But as I looked up my diary where I had scribbled his name it is Daniel Issac Odisho. Anyhow it does not matter now whether it is Israel or Issac, because he told me in London, that he dropped his middle name which I think was Issac. He placed an order for a set of Hudra reprinted in India recently.



## CHAPTER 6

# Return From Heathrow

Eshaya Chemmani, Shammasha Skaria, Dinkha Issa and Narsi Narsi came to see me off at the airport. The flight was KU 102 flying from New York to Kuwait passing via London. It was scheduled to depart from terminal 3 of the Heathrow airport at 11.30 a.m. on Friday 27th May. Being aware of the thick traffic in London, I suggested that I should plan to leave Mr. Chemmani's house at least three hours before the scheduled departure time, if not three hours early at the counter. My friends assured me that one hour before departure was more than enough to report at the airport.

We left Ealing at 9.30 a. m. and reached Heathrow around 10 a. m. The peak hours were 7 to 9. 30 a. m. I guess. The students and the staff at the offices were already at their destinations by 9.30 a. m. allowing us a less busy road to the airport. This information should not mislead passengers travelling from other parts of the City of London. They will have to start very early. Otherwise they would be caught in the heavy traffic between 7 and 9.30 a. m. I remember at the end of my last visit to London in September 1992, my niece Dr. Sheena George Nellangara driving me very early in the morning to reach the airport before 7 a. m. I did not enjoy very much getting up so early, but it was much

more relaxing than rushing later, adding to the congestion of the traffic. I would advise the travellers to the Heathrow airport to go by the tube railway.

Perhaps one helper can accompany the passenger in the tube train to help with the heavy baggage. To some people it is difficult to manage with heavy suitcases, getting in and out of the train. I am glad that there is a restriction of visitors inside the airports. Otherwise airports will be overcrowded. At present not many people travel to the airports to see off passengers.

Parking cars is also a problem at the airport. I prefer friends leaving me at the airport, as trolleys are available to carry my own baggage. In that case my friends can return home after dropping me there. That is the only solution to reduce the congestion of the car parks at the airports. But my friends would not leave me. They waited with me until the boarding pass was given and I went through the immigration.

The security people asked me to open my large suitcase and asked me whether it contained any electric goods or batteries. They must have noticed something about my suitcase when it was put through the X-ray scanner. Or, did I look like a criminal? I am always of the opinion that my beard has given me a dignified or devout appearance. I told the official that I had a charger and two small cells for my micro cassette recorder. They were afraid that I was carrying some tiny batteries that could spark or detonate any bomb. After a thorough check they allowed me to proceed.

The delay in departure provided me some time to type these pages. Instead of 11.30 a.m. our aircraft

took off from Heathrow air port at 1.45 p. m. That meant a delay of 2 hours and 15 minutes. Until 12.30 the T. screens showed that our flight was delayed by one hour. But after one hour they did not announce how much more late it was going to be. They asked us to start boarding. That process took about one hour because our hand baggage were opened again before we were ushered into another waiting room after we passed through gate 23. They were trying to detect criminals among the passengers just in case. Yet occasionally lapses occur and many precious and innocent lives are lost. Therefore I never blame these security staff who check us again and again.

As I was busy writing these pages I did not rush to get into the air craft. Such a rush is unnecessary. It is a man-made rush. The air craft will not take off until all the passengers, to whom boarding passes were issued, were seated in their allotted seats. Finally as I stopped writing and was about to get into the air craft one security member asked, 'Are you Aprem?' Since I could not recognise my name as pronounced by him I replied in the negative. He looked at my boarding card and recognised my name and informed me that Florence had phoned to put me in a convenient seat. That is why he assigned me an exit-seat which has extra leg-space. I could not recognise the name of Florence either. Then I guessed that she would be the niece of my Assyrian friend Horatio working in the Kuwait airways office in London who was kind enough to do the re-confirmation of my ticket. There are many such people personally unknown to me who often did their best to make their Metropolitan travel as comfortable as possible. By mentioning this incident here I place on record my eternal gratitude to all persons, known and unknown to me, who have been nice to me always.



We reached Kuwait at 8. p. m. which was 10 p. m. in Kuwait. Since we arrived late, there was real rush at the transit counter as Bombay flight was to leave at 11.30 p.m. There was only one lady at the counter to serve the two rows we were queued up in. She did her best and yet the passengers were never satisfied. Everybody was interested in getting the boarding pass quickly. But I think there was no cause for alarm. Yet, I hear about off-loading occasionally, as some airlines okay more passengers than its maximum capacity, hoping that at least a few passengers would cancel at the last moment or fail to make it to the airport in time. But when all passengers do arrive at the airport, there is a risk of some passengers not being able to find seats.

After the boarding card was issued there was again passing through the security. It is indeed a great relief that my big baggage was checked direct to Bombay from London and therefore I did not have to worry about it. Still the Kuwait security officer demanded that I should open my hand baggage a demand not made by the security staff in London. When I opened the brief-case I took out a small packet where I had kept some small coins. When I explained that this packet contained coins only he said "Okay" without further probing. Who can trust a bearded man? It is better to travel empty handed and clean shaven.

Yes 15 minutes prior to departure I was writing these words. There is no hurry for me to emplane. Most passengers had got in. I decided to be the last. It is a crowded flight. Climate is hot. We could experience the difference between London and Kuwait. I took the scarf off my body and put it in my hand bag.

We left Kuwait at 11.45 p. m. and reached Bombay four hours later at 3.45 a. m. But the Indian time was two hours ahead. Thus we reached a few minutes earlier than the scheduled time in India which was 6. a. m. The facts and figures are recorded here in order to help passengers and other readers interested in knowing such details. Many of my co-passengers had no idea of the time difference between these countries, or the duration it takes for flight in this sector. When I reached Bombay an officer asked the immigration police to stamp my disembarkation card. He told me that he was a Christian, I guess a Roman Catholic. He recalled that last time also (It was in September 1992) he had helped me in a similar manner. I thanked God for such special mercies, which I receive from the people of God. As he was a Christian he did not want a Bishop to stand in a queue for long. Personally, I did not seek special privileges. Yet when available, I did not decline them, but I walked out like a V. I. P.

## CHAPTER 7

# To Austria

At 10 p. m. on Wednesday 22nd June 1994 I reported at the Bombay International Airport at Sahar.

The KLM flight from Bombay took off 50 minutes after midnight as scheduled. Since the time in Holland is  $3\frac{1}{2}$  hours behind us it was 9.20 p. m. at our destination. We were told that we would arrive at Amsterdam at 6.10 a. m. next morning. That means the flying time is nearly nine hours, 8 hours and 50 minutes to be exact. It is a non-stop flight. If weather is fine and air traffic is not crowded some flights save some minutes in the flight. It depends much on the direction of the wind.

Half an hour after we left Bombay we were told that the difference in local time in the area we were flying over i. e., the Arabian sea, is half an hour already. Then gradually the time difference becomes one hour, two hours, finally  $3\frac{1}{2}$  hours before we reach Amsterdam.

The temperature at Bombay at midnight when we left was  $27^{\circ}$  Celsius. We are prepared for a cooler climate at Amsterdam and Vienna. The flight was pleasant. After a late supper we could sleep a bit. One advantage of the direct flight is that the passengers could sleep. Some airlines stop at Kuwait or Dubai for fuelling.



I guess they do that because fuel is cheaper in the Gulf countries where it is available in plenty. But, for passengers travelling at night, a stop at Dubai or Kuwait is a real nuisance. Two or three hours after we start sleeping the lights are on and breakfast trays are placed in front of us. In such early hours what a passenger needs is some sleep and not breakfast.

Arrival in Amsterdam was earlier than expected. Since I had more than an hour's break at Amsterdam, I telephoned to my friend Atty Duyn in Holland who had invited me. But I needed coins to telephone. When I got the coins, I did not know how to make a telephone call. I asked a lady who was making a telephone call. She gave me the number of the telephone operator who, she said, "would be very helpful." Unfortunately I realised that the operator was not a human being, but a tape. A lot of instructions were packed into that. But I realised that it was a telephone for the use of those who had a phone-card and not coins. The instructions said how to punch the phonecard. I didn't have a card. It was no use punching the Dutch coins which I managed to get with some difficulty. So I could not contact my friend.

One Indian from Orissa Mr Niranjana Bardhan, greets me and asks me, "Are you not Mar Aprem?" In response to my queries he explained that he had heard me preach four or five years back at Kodaikanal. He uses jokes from my book *Bishop's Jokes*. He wants to get more joke books if I had published any. He was on his way to New York. Yet he handed over his address card in India and requested me to send books to that address so that he could use my new jokes,

It is always encouraging for an author to know that jokes or books are used by others. Profound thoughts from the theological treatises may not be quoted often as the jokes or anecdotes found in humorous books. Whether one admits or not, one often enjoys jokes if not in public, at least in private. I have personal knowledge of the fact that my joke books find a place in the bedrooms of some prominent people, religious and secular.

Before catching my connecting flight I found another phone operated with coins. I managed to follow the instructions and I could hear dial tone. It was around 10 a. m. But nobody picked up the phone. Finally I gave up hope of saying "hello" at this time. I was not disappointed totally because a few days later I would be meeting them face to face while returning from Vienna.

We left Amsterdam at 7.45 a. m. Our expected arrival at Vienna was 9.35 a. m. But the captain announced that we would reach ten minutes ahead of schedule. Breakfast was served in this short flight. Although it is an international flight passing over Germany to Austria, it is a short flight of less than one-and-a-half hours. There are no movies or earphones for music.

KLM is the Royal Dutch Airlines. They have many flights of more than ten hours duration. International magazines are provided only in flights of not less than ten hours. Alcoholic beverages are free in longer international flights. Yet they have printed the following notice in their in-flight magazine: "Flying has a dehydrating effect which may be increased by drinking alcohol. It is therefore wise to drink reasonable amounts of non-alcoholic beverages during the flight."

About smoking they have stated that smoking pipes or cigars is not allowed. But cigarette smoking is allowed that too only to those "seated in the areas designated green smoking stickers."

There was nobody to receive me at the airport in Vienna, as I did not inform anybody about the time of arrival. I was hoping that some other delegates could be travelling the same morning and I could go with them to the Pro-Oriente which had arranged the consultation.

Four years ago I was at the same airport and therefore I did not panic. After some time I telephoned to the office of the Pro-Oriente and stated that "Bishop Mar Aprem speaking from Vienna airport." The secretary of the office said, "Oh, you have come earlier than you said. Can you wait an hour? Can you recognise the President of Pro-Oriente? He would be going to the airport after one hour to pick you up?" I realised that the office secretary mistook me for Bishop Mar Narsai who was expected to arrive an hour later. I did not want to explain that *Mar* is not my personal name and it is a Syriac title which means "My Lord" and is used by all bishops of the Syrian tradition. The West Syrians use *Mor* instead of *Mar*. Since I was calling from the coin-operated telephone at the airport I found it wise to cut short conversation before I ran out of coins.

The President of Pro-Oriente arrived later. Then a delegate from Vatican Fr. Barnard Dubasque showed up. Finally Mar Narsai came. I could not recognise him easily as he was wearing a suit. I have not seen him after we met at Ealing, London in 1984 when he participated in an Assyrian Qurbana conducted in



Syrian Club in Ealing. His beard has grown more grey on mine, although he has trimmed it. It was nice to travel with him from the airport sharing the happenings of our Church during the past ten years.

The Pro Oriente conference is treated separately in the next chapter. After the six day conference I had one day free before I was to travel to Germany. Therefore I decided to spend the day with my hosts of 1990 Mrs. & Ludwig Niestelberger. Mrs. Niestelberger is a biological graduate, but works in the city council. She does not want to be ordained a pastor in her Lutheran Church, because she might be posted outside Vienna. Her husband's job in the government wouldn't facilitate transfer outside Vienna.

Magister Ludwig Niestelberger took me for a quick walk around the city hall area. We saw the house where A. Mozart died. He was born on 27 January 1756 in Vienna but in Salzburg. But Mozart's name is much associated with Vienna. When Mozart was only 6 years old he presented *Die Entführung* in Vienna and 6 years later *Die Zauberflöte* in 1791.

We walked around the city hall area and Staatsoper. Mozart's *Don Giovanni* was played on the inaugural day of the Staatsoper, the famous Opera House which has a magnificent auditorium to seat 2,200 people.

On Friday 1 July 1994 the Euro City train named the *Mozart Express* from Vienna to Paris left the platform exactly at the scheduled time, i.e., 9 a.m. It is a direct train that would take me to Munich in 4 hours and 38 minutes. The cost of this 4½ hour journey is 670 shillings plus 50 shillings for reservation. The total cost of

720 is the equivalent of about 2,200 Indian Rupees. could travel continuously for  $4\frac{1}{2}$  days, going from Calcutta to Comorin the southern most station to Delhi, a distance more than 3,000 Kms and return to the same place, a total of 6,000 Kms) for less than Rs 720. One should not equate  $4\frac{1}{2}$  hours with  $4\frac{1}{2}$  days. In  $4\frac{1}{2}$  days, an Indian train stops at many railway stations. The speed is considerably less in India. The railway tracks built by the British rulers are old and therefore faster trains could be unsafe. Anyhow Indians have no plans to compete with Germans or Japanese in the speed of trains.

Forty five minutes after our departure from Vienna our train stopped at St. Politen and 15 minutes later at Melk where we had visited the famous monastery ten days earlier. The train journey was pleasant and we could see a lot of green on both sides. We reached Linz at 10.45 a. m.

I saw some English-speaking people standing in the train as there were no seats. At Linz some got down. Some others got in. Some of these seats were reserved from the next station i.e., Salzburg. But upto Salzburg passengers without reservation could sit there for minutes. I was under the impression that passengers could easily find seats. But that is not always true. It is true that many Europeans prefer to drive their own or a hired car rather than travelling in trains.

Trains in Europe are crowded like Indian trains. There are some peak hours in trains. Nobody can predict how many people travel by train each day. Nevertheless in India I feel that if government can run one or two special trains during holiday seasons, the passengers could be less agonised about their train trips.



This was the first time I was taking a trip from Vienna to Munich. Four years back I had taken a train in the opposite direction, i.e., from Munich to Vienna. In that trip I had entered Germany taking a train from Vienna to Bonn changing at Wurzburg. That was a Euro City train named Prinz Eugene leaving Vienna at 8.10 a. m. That journey of 8 hours and 22 minutes (from Vienna to Bonn) had cost only Rs 1000 in 1990. Now for half the distance I had to pay more than double the amount. In Indian rupees the train journey has become four times dearer in four years. But it is not by inflation only. It is partly due to devaluation of the Indian rupee. The shilling at that time cost 1.74 Indian rupees. Now it has gone up to about 3 rupees.

Although passengers were invited to visit the restaurant in the middle of the train, some did not care to get up from their seats. So after 2 hours a man comes to the passengers pushing his trolley loaded with coke, bread etc. I suppose beer too, as it is a common drink for many in Europe, especially in Germany. I did not buy any food as the Niestelbergers had given me an apple, a banana, a piece of bread, a cup of diet ice cream and two cans of light coke. Usually, I do not take ice cream and coca cola; but I am assured that these special items do not do much harm to diabetic patients.

At 12.00 noon, i.e., exactly three hours after the train had left Vienna we reached Salzburg. We stopped there for 20 minutes and continued our journey at 12.20 p. m. During our halt at Salzburg announcement was made over the microphone that the passengers could take their seats in the restaurant for lunch. Their attention was once again drawn to the presence of the telephones in the



train. It is convenient to telephone from the running train instead of rushing to the platform and running back to the train to make telephone calls. But it costs more to call from the running train. I had done it once.

Salzburg is a city where my friend Prof. Peter Hofrichter teaches. He had been to the Metropolitan's Palace in Trichur with his students in February this year. They had bought some of my books and especially *Holy Humour*. When I met him at Pro-Oriente Consultation in Vienna he told me that his students at Salzburg remember me for my books. Although I have not visited Salzburg, I am known to some there through my books. Such thoughts keep encouraging me to write more, as I do now in this running train. Salzburg is a city worth visiting. But the time at my disposal did not make it possible. Maybe one day I might visit Salzburg and write about it in my travelogue.

As soon as the train left Salzburg, some immigration officials got into the train and checked the passports. Many of the passengers were local people and therefore they did not bother to scrutinize their passports. But since I am an alien, they turned the pages and stamped the visa page where the German Consulate in Madras had issued the visa for the period June 23 to July 13. It is not specified whether it was for single entry or multiple entry. I would consider it as valid for single or multiple entries until July 13th, the day my ticket is booked for my return flight to India.

One half of my compartment was comparatively quiet. But the other was different. There were younger passengers. They were singing aloud. As the songs

were in German language, I could not get at the contents of what they were singing. The tunes sounded like some religious songs. Since I do not know the difference between religious music and movie music, I should refrain from making comments. As our train is named after the great musician Wolfgang Amaedeus Mozart, the passengers could get inspiration from Mozart. Although I play the Indian musical instrument called *Sitar* I do not know much about Mozart, Beethoven, Bach and such European masters of music. Later I noticed that those youngsters had been drinking, perhaps not coke, but Bavarian beer.

## CHAPTER 8

# PRO-ORIENTE

In June 1990 I had spoken on the theme "Was Nestorius a Nestorian?" at the special one-man-Seminar arranged by Pro-Oriente Foundation. I was told that I was the first prelate from the Assyrian Church ever to arrive in Vienna. I knew it was a beginning.

Four years later a delegation of four people, Mar Narsai, Metropolitan of Lebanon, Mar Bawai, Bishop of Western America, Archdeacon Younan Yovel Younan of Hanwell, London, England and Fr. Odisho (Bishop of England & Europe since July 24, 1994) came to represent the new calendarists under Patriarch Mar Dinkha. I was again a one-man delegation to represent the old calendarists under Patriarch Mar Adhai II of Bagdad. The other three delegates of my team could not make travel arrangements as they were from Iraq.

There was a strong four-member-delegation from the Chaldean Church which is under Patriarch Mar Raphael Bidawid of Bagdad. This delegation consisted of Metropolitan Mar Emmanuel Karim Delly from the Patriarchate in Bagdad, Archbishop George Garmo of Mosul, Fr. Sarhad Jammo, Vicar General of the Chaldeans in the USA and Fr. Jacques (Kamil) Isaac from Bagdad.



This unofficial consultation was organized by O-Oriente in Vienna on "Orthodoxy and Catholicity in the Syriac Tradition, with Special Attention to the theology of the Church of the East in the Sasanian Empire." In addition to the Assyrian Church of the East (two calendars), and the Chaldean Church there were participants from the Syrian Orthodox Church in India and Syria, Syro-Malankara Church, Syro-Malabar Church, Maronite Church, and experts from all over the world.

Among the experts invited there were two women. But Professor Luise Abramowski of Tübingen was prevented from travelling owing to her ill-health. But I was very much impressed by the other lady, Dr. Theresia Rauhenthaler from Hochschule St. Georgen in Frankfurt/Main. Since she was from the Institute for Dogma and the History of Councils, she was quite competent to comment on most of the papers presented at this consultation. I am grateful to God for all the women who really take interest in the ecclesiastical matters like the Mary and the other Mary and the company of women we see at the cross of calvary. Although the majority of the Christian community (that means Catholics and the Orthodox) does not allow women to function as priests or priestesses?) I hope and pray more women will study the matters of religion. We have many women in academic fields why not in the field of theology and religious history?

I was amused to listen to the paper written by Professor Abramowski and read out by Dr. Sebastian Brock of Oxford (he was the only participant in this conference whose mother tongue was English). In her paper "The History of Research into *Nestorius* and

*Nestorianism''*, Abramowski writes about Professor Milton V. Anastos and Aloys Grillmeir and refers to the doctoral dissertation of George Bebis "Contribution to the research on Nestorius, from the Orthodox viewpoint" submitted in the University of Athens in 1964. This "book has the merit to be the first Greek-Orthodox monograph on Nestorius." She writes :

The author is interested in an ecumenical dialogue with the Nestorians. He was able to read an unpublished Nestorian B. D. thesis from India written in English by G. D. Mookan. "Re-Examination of the Theology of Nestorius, with a view to assessing its relevance for today" Jabalpur, 1961. I gather from Bebis's report on the thesis that Mookan follows the opinion of Loofs, that had Nestorius been present at Chalcedon he would have been a pillar of Orthodoxy. Evidently Mookan speaks of Cyril in conciliatory language and avers quite rightly that two opponents approached the Christological problem from different viewpoints.

The reader of this paper Dr. Brock mentioned that the G. D. Mookan mentioned here is "Mar Aprem present here." I was happy that a B. D. thesis written by me some 34 years ago when I was not yet 21 was quoted in the consultation, although indirectly through a Ph. D. thesis submitted in Athens nearly 30 years ago. I remember with pardonable pride that my thesis was awarded 75% marks, ten marks, more than what was required for the 1st Class (grade A). As a matter of fact I have not looked at my B. D. thesis for many years now although I re-read some pages of my M. Th. thesis and

Th. thesis for preparing my paper for this conference. I warn students who write B. D. thesis that nobody may quote it in his/her Doctorate thesis. So your best at the B. D. level itself.

At the special public reception arranged for the legates Dr. Kirschleiger, former President of Austria, is present. Another notable eminent visitor was Cardinal Franz Konig who was the founder of the Pro-Oriente and the predecessor of the present archbishop of Vienna, Cardinal Groer.

Cardinal Konig who turned 89 on August 3, 1994 is recipient of the Donauland Foundation Prize for 1994. He is famous for fostering an intensive dialogue between Roman Catholic Church and other communities. He succeeded in reducing the tension between the Church and the Social Democratic movement. Some of his well known books in recent years are *Jews and Christians* (1988) and *Now Live a Truth* (1992). Due to his old age he cannot cast his vote for electing Pope. (Cardinals cease to be active at eighty, especially.) But his mind is sharp and he greeted each of us individually. I only wish that the Roman Catholic Church had more people like Cardinal Konig; then the message it radiates to the outside world would be more effective than what it is now in some areas.

Special commemorative awards were given to three Christians—from Kerala representing different denominations, Archbishop Mar Joseph Powathil of Chengancherry from Syro-Malabar Church, Metropolitan Philipose Mar Kariyapillai from the Indian Orthodox Syrian Church and Fr. Mar Timotheus of the Syrian Orthodox Church.



Since Metropolitan Philipose Mar Theophilos was not well. Metropolitan Mathews Mar Severios of Kottaya received the award on behalf of the senior Metropolitan of his Church. Cardinal Groer gave away these awards as the President of Pro-Oriente Albert Stirnemann read out the names. Archbishop Powathil and Dr. Fr. George Kondothra spoke on the occasion about Churches in Kerala.

There was a reception and some refreshments. I was happy to see that many were drinking orange juice or mineral water instead of beer and wine. I must note with pleasure that here those who taste alcoholic beverages do not get drunk like some in India. They do have to drive back home. Heavier punishments are imposed in western countries for driving a vehicle after they are drunk. It is necessary, lest innocent people get killed in automobile accidents.

Many delegations actively participated in the deliberations. The non-Chalcedonians (Syrian Orthodox Church, the Armenian Church, Coptic Church, Ethiopian Church and Indian Orthodox Syrian Church are the five Churches usually known as non-Chalcedonians as they do not recognize the 4th ecumenical Council of Chalcedon held in 451 A. D. They are also known as the Oriental Orthodox Churches as opposed to the Eastern Orthodox Church of Greece, Russia, Cyprus etc. under the Patriarch of Constantinople, i.e., Istanbul) felt that all their Churches are not represented in this consultation. Moreover papers on the theme of Assyrian Church presented by Assyrians or participants other than non-Chalcedonians. This fact created obstacle in getting a joint communication at the end. Anyhow, after hectic deliberations a

private group parleys there was some sort of a communique approved at the final session on the assurance that next year another consultation would be held which would definitely provide for papers to be presented by the non-Chalcedonians.

Metropolitan Eusthathios Matta Roham of Hassake, Syria was perhaps the youngest delegate to the Conference. Although the non-Chalcedonians had no paper assigned they were given opportunity to give their points for discussion at the Consultation. This young Metropolitan's points reflected some of the general wrong notions or doubts lurking in their minds about their fellow compatriots in Syria and Iraq. They are intelligent points and hence reproduced below.

### Short points proposed for discussion at the Consultation.

1. Who are the sons and daughters of the Covenant in the Persian Church?
2. How the teachings of Nestorians happened to spread in the Persian Church?
3. How the Christians were seen and treated by the Persian Empire?
4. In what aspect the Christology of the Nestorians differs from the teaching of the Church at large?
5. What was the back-ground of the Syrian Christianity in the Persian Empire?
6. What was the status of Christianity among other religions in the Persian Empire?

7. What was the attitude of the Syrian Christians towards the Persian Empire after the conversion of Constantine the Great to Christianity?

I must mention that despite the theological differences the atmosphere was friendly. In the trips to the monasteries and other places we could hear these ecclesiastical leaders singing in colourful costumes. On one side they remind us of the painful divisions. But on the other side they display the unity which we all Christians strive to achieve.

Bishop Mar Bawai of San Jose, California did very well. Most of the Bishops in the Assyrian Church (whether the old or the new calendarists) are not very conversant with English. Foreseeing this difficulty Pre-Oriente brought to Vienna two interpreters to Arabic one from Cairo and the other from Damascus.

Bishop Mar Bawai Soro could speak English well because he had been a priest in Canada for some years and since his elevation to the bishopric in Oct. 1984 he has been in the U. S. A. During the past decade he did not confine himself to California, but studied for five years in the Catholic University of America in Washington D. C., during the period 1987-92. This opportunity afforded exposure to the theological discussions on Nestorius prevalent in the western churches. He has acknowledged his debt to his collaborator Chor episcopus Michael J. Bernie who has already done a great service by translating the collections of *Synodicon Orientale*. The French translation by J. B. Chabot (died 1948) is well appreciated. Now this English translation is the first attempt in English language to understand the decisions



and proceedings of all synods approved by the Church of the East.

Hans Hermann Cardinal Groer appreciated the intellectual acumen of Bishop Bawai Soro as he listened to the paper of Bishop Soro. I also appreciated his well brought-out paper. I did not have sufficient time conducive to the preparation of a better paper. It is a matter of consolation that our ancient Church has educated Bishops and lay persons who can explain our faith to outsiders. We did not have much interaction with other Christian denomination. Therefore some Christians think that we are real heretics.

Pro-Oriente Consultation in June 94 is a beginning. Perhaps the next Consultation probably in 1995, would clear some more doubts on either side in the understanding or interpretation on Christology.

The Consultation recommended that Pro-Oriente in future should invite the delegates of the Assyrian Church of the East to attend Pro-Oriente symposiums, as part of the efforts to promote frequent contacts and collaboration with this ancient Church which in some way got isolated from the rest of the Christendom.

Although the Assyrian Church of the East is not a member of the Middle East Council of Churches, Fr. Paul Sayyah, Associate General Secretary of the Middle East Council of Churches, stated that it was likely that it would be admitted as full member in their next assembly. Coptic Patriarch, Pope Schenuda was strongly opposed to our admission, on Christological grounds. But I understand that even he is showing better understanding of us whose

antagonism to Cyril of Alexandria (his predecessor in the 5th century) is not unknown.

Fr. Paul Sayyah is a Maronite. Bishop Boulos Yousef Matar, is the Vicar General of the Maronite Patriarchate in Bherke, Lebanon. Bishop Matar presented us with copies of a book *The Maronites, who are They? What do they want?* written by Michael Awit. It is the latest book, actually dated July 1, 1994; but we got it in the last week of June, as a special privilege. Bishop Matar told me that his name *Matar* means *Mitra* in Syriac, i. e., rain. We hear about the Maronites of Lebanon especially in the recent crisis in that country. When I visited Beirut in 1962, Lebanon was a peaceful, progressing country.

Through Khalil Jibran some of us have heard about the Maronites. Although some Maronites could not tolerate his critical attitude, which this well known philosopher-poet had taken towards his own religion, the Maronite hierarchy honoured him giving a ceremonial burial in the Church, bringing his body from America to Lebanon.

Another Archbishop whose friendship I made instantly, is Michael Al-Jamil, Vicar-General of the Syrian Catholic Patriarch. The Syrian Catholic in the Middle East is the equivalent of Syro-Malankara Church in India, that is a former Syrian Orthodox Church united to Rome. Archbishop Michael sat next to me at the Sunday dinner at the Hotel Bristol. After the dinner we were asked to sign the beautifully printed menu card which each guest could keep as a souvenir. I signed *M'hila* Aprem as usual. Archbishop Michael asked me what was the word *M'hila*.

western Syriac is different from my East Syriac. I explained to him *M'hila* meant humble or weak and a bishop in our tradition is expected to state in his signature that he is humble or weak. Next day after he heard me presenting my paper, he said. "Mar Aprem, you are not weak (*M'hila*), you are very strong." Humility does not mean compromising without rhyme or reason. He promised to visit India and to be my guest in Trichur.

We had some problems in drafting a joint communique. We accepted Bishop Mar Bawai as the most suitable man to draft it. He was strong enough to put forward our view. Physically too it is true, he weighs over a 100 kilogram. Our Church have been accused of dividing Christ into two. Therefore we were bold enough to state: We reject any teaching that may overlook Christ's humanity or denies its substantiality with us. We further reject any teaching that explicitly or implicitly suggests that there are two Gods, or two Lords, or two Christs in our Lord and Saviour Jesus Christ, but we confess one Lord Jesus Christ, the Son of God, who is the same yesterday, today and tomorrow.

Cardinal Groer presented medallions to all the participants. It has the emblem of the Archdiocese of Vienna with the replica of the famous Cathedral of Vienna where I attended Sunday evening service.

Alfred Stirnemann, President of Pro-Oriente, saw to it that our stay in Vienna was comfortable. He was Secretary General a few years ago, then Vice President and since 1993 he is the President. Cardinal Groer stated that he was Aaron only and his younger brother Alfred Stirnemann is the famous one i. e., Moses. Without



exaggeration, I think that it is difficult to find a European who knows such a lot about eastern Churches. And has been everywhere and knows the primates of all Eastern churches personally.

## JOINT COMMUNIQUE

of the PRO ORIENTE unofficial Consultation  
on the Theology of the Church of the East

In the last working session of the unofficial Consultation organized by the foundation PRO ORIENTE of Vienna on "Orthodoxy and Catholicity in the Syriac Tradition, with the Special Attention to the Theology of the Church of the East in the Sasanian Empire" on June 28, 1994, this Communique has been worked out by mutual agreement by all participants of the Consultation which reads as follows:

In her quest to promote theological understanding and ecumenical relations among the apostolic Churches, the PRO ORIENTE Foundation has invited to Vienna from June 24-29, 1994, participants from the Oriental Catholic churches (Chaldean, Syrian, Maronite, Malabar and Malankara), from the Oriental Orthodox churches (Syrian Orthodox from Antioch and Malankara Orthodox from India) and the Assyrian Church, namely all who share a common ecclesial heritage in the Syriac language and tradition. This is the first conference to include all the Syriac Churches mentioned.

Participants coming from twelve different church backgrounds and twelve nations, twelve bishops and a number of theologians, have come together for this purpose. Present there were also staff of PRO ORIENTE, experts

olars on the theology and the history of these Churches, representative of the Middle East Council of Churches and an observer from the Pontifical Council for Promoting Christian Unity.

This historic ecumenical initiative of PRO ORIENTE was most warmly welcomed by all participants who gratefully accepted the fraternal hospitality of the Foundation. The presence of H. Em. Hans Hermann Cardinal Groer, Archbishop of Vienna, underlined the importance of the event and was met with respect and enthusiasm.

The subjects that were treated, were Christology, the history of the Church of the East in the Sasanian Empire and the Eucharistic Anaphoras of the Church of the East. These topics were treated by Assyrian and Chaldean participants and a number of international renowned experts.

The theological papers dealt with the main topics:

1. The Christology of the Synods of the Church of the East under the Sasanian Empire, and of Bawai the Great's "Book on the Union", with special attention paid to the various understandings of the key Christological terms (in particular *qnoma*) current in the 5th-6th centuries. Here it was made very clear how different understandings of the meanings of these terms had led to mutually conflicting Christological statements.

2. The context and the different stages by which the Church of the East came to adopt a distinctive *qnomi*c theology.

3. The Christology of Nestorius and the problem of its interpretation.

4. The Vienna Christological Statement from the point of view of the Assyrian Church of the East.

Finally, there was a call for the further and complete exploration of the different Christological traditions, especially the tradition of Theodore of Mopsuestia and Nestorius of Constantinople.

In the historical papers special attention was paid to two specific areas :

(1) the early history of the Assyro-Chaldean Church of the East, from the 1st to the 7th centuries; and

(2) the expansion of this church across Asia, as far as China, in Late Antiquity and the Middle Ages. This has particular relevance to the theme of the Consultation because of the fact that the Assyro-Chaldean Church of the East was located to the east of and so outside the Roman Empire, with the important consequence that it was never directly involved in the Church Councils convened by the Roman Emperor within the Roman Empire. In the case of the Council of Nicea (325), however its creed and canons were subsequently officially accepted at the synod of Seleucia-Ktesiphon (410).

Two papers, on the anaphoras used by the Church of the East have been presented to the Consultation. One focused on the issue of the absence of the Institution Narrative in the extant manuscripts containing the text of the anaphora of Addai and Mari. One paper dealt



the subject matter from the standpoint of the history of liturgy, the other from the biblical and patristic point of view.

Similar conclusions were reached; that the anaphora of Addai and Mari, as it stands in the manuscripts is an authentic anaphora of early christianity, close to the primordial patterns of the Eucharistic prayer, and therefore quite valid as a consecrative liturgy, even in the context of Catholic theology.

We, as Christians, seek to be united in a spirit of brotherhood in our faith in the one Lord Jesus Christ, God and Saviour. Thus, we recognize our christian duty to strive through prayer and dialogue towards reconciliation until Christ's wish to his church One (John 17:21) is brought to a perfect and complete realization.

We have all endeavoured for a deeper understanding of the pre-Ephesian, non-Chalcedonian, and Chalcedonian Christologies which have separated us until now.

Although we see that there are differences in the theological interpretation of the mystery of the Incarnation of Christ because of our different theological traditions, we were able to recognize the fact that we, in our common faith in the one Lord Jesus Christ, regard his mystery to be inexhaustible and ineffable, and for the human mind never fully comprehensible or expressible. For this reason, we, at this consultation have started to discuss and further explore the principle of various theological expressions in the one Faith.

But realizing that there are still different emphases in the theological and dogmatic elaboration of Christ's

mystery, we wish to encourage common efforts for a deeper and more comprehensive understanding of our different Christologies in harmony with our different theological traditions. We are convinced, however, that these different Christological formulations on all sides need to be discussed in order to clarify further the teaching of the Council of Ephesus (431) and Chalcedon (451).

To continue this understanding, participants in the consultation have agreed to form a Follow-up Commission consisting of one representative from each church tradition. The task of this commission will be to plan future consultations, symposia, publications, etc., and to develop the appropriate procedures and methods.

We recommend that PRO ORIENTE invites members of the Assyrian Church of the East to attend the forthcoming PRO ORIENTE regional symposia, as part of the effort to promote further contacts and collaboration with the Assyrian Church of the East.

The participants have also decided that an unofficial tri-lateral dialogue of PRO ORIENTE on issues of common concern for the three ecclesial traditions of the Orient—Catholic, Oriental Orthodox and Assyrian Church of the East should be organized. For the first dialogue round the topic will be on Christology.

In conclusion, we commonly submit ourselves to the witness of the Holy Scriptures and thus to the Apostolic Kerygma and express our intention not to become weary in the search for a common language concerning the mystery of salvation in our Lord in a fraternal spirit "... until we attain to the unity of faith and to the knowledge

of God's Son .." (Eph 4, 13). We wish to see the mystery of the compassion of God reflected in our enhanced life of Christian compassion.

All of us have experienced how fruitful this Consultation has been, and we pray that God who brought us together may bless us and guide our future efforts in such a way that one day we are all united in one communion of faith and love.



## CHAPTER 9

# Germany

### Munich

At Munich Railway Station I saw the familiar face of my bearded friend Dr. Hubart Kaufhold, honorary Professor of Canon law at the University of Munich. I had met him in Munich in 1990 and in Trichur, as also at the conference of Oriental Canon Law in Freiburg, Germany in 1983 and Syriac Symposiums at various places such as Germany, Holland, Belgium and England.

Mrs. Brigitte Huber and her adopted daughter Saritha were also at the railway station. We took the train to Grobenzelle the suburb where the Hubers live. Parking is not easy in Munich. So, many people park their cars in the suburban stations and take the train.

Paul Huber, Brigitte's husband, was out in the weekend cycling trip. He and his friend go to the hills, carry their bicycles there and ride down. It is a good exercise indeed. And they go very early in the morning. That adds to the advantage of the physical exercise. I have always wished to get up a little earlier (that means ten minutes) than what I usually do. Yet it is very difficult. If I do succeed I could finish writing my books faster than my average two books per year, which I do now.

It is at ADAC, the automobile insurance company of Germany, he works. Yet he prefers to cycle down to his

ice daily, some twenty kilometers. I should have  
ought that he went by car as an advertisement for his  
npany which deals with cars. Sometimes he goes  
car. But he prefers bicycle. I am sure that if more  
ople follow his example they will improve not only their  
n health, but the health of the nation as a whole  
ucing air pollution, traffic jams, accidents and such  
er havocs of modern fast life.

Mrs. Brigitte Huber, who adopted two children  
itha and Thomas from India, worked hard to earn a  
ster of Theology degree from the Protestant Faculty  
the University of Munich. In my book *Germany Via  
enna*, written about four years back I had mentioned that  
e had completed her thesis but could not take the final  
amination as her professor had embraced Roman  
atholicism and the University could not find a protestant  
olar immediately to fill the vacancy.

This time I was happy to look at her thesis. I read  
title of the thesis *Soziale Reformbewegungen der  
ien in 20 Jahrhundert als Antwort auf das Problem in  
astenlose.* My knowledge of German is very prelimi-  
y. I had passed the German reading course examinat-  
required for admission for a Ph. D. at Princeton  
iversity in September 1968 translating an article on  
ristology written by Richard Pannenberg of Munich.  
that time I had to look at the German-English  
tionary only for a few words. But now I would need  
dictionary for almost every word except a few obvious  
es such as *fünf, hundert, tausend, und der, gott,  
nke* etc. Let me write down the translation of her  
sis title for my readers to understand Mrs. Huber's  
erest in India and its downtrodden. "Social Reform

movement in the 20th century India as a reaction to the problem of the so-called Casteless.’’

My friends in India interested in the Christian *Da* movement would like to have a glimpse of this thesis. She has not published it yet. Nevertheless, she has great ambition to visit India again and work over the thesis before publishing it. She keeps an interest in the publications of the Christian Institute for the study of Religion & Society, Bangalore founded by M. M. Thomas (who was governor of Nagaland during 1990-92) and the late Dr. P. D. Devanandan.

In Huber's house I saw many books. One thick book attracted my attention. It is entitled *HUMORISTISCHE HAUSSCHATZ* written by Wilhelm Busch. The illustrations and jokes are interesting. There are 1,600 drawings (pictures). The first is about two naughty boys named Max and Moritz. The second is about a pious girl called Helen. 368 pages of stories make this book interesting. Since it is in German, I could not enjoy it fully.

The book entitled *Jawaharlal Nehru* written by Franz Moraes is very interesting. There are many pictures of Mr. Nehru in the book. His photo on the occasion of the sacred thread ceremony (Upanayanam) looks like that of some saint. Rabindranath Tagore's book *Gitanjali* in German, is also there. It is printed on the front cover *Nobel preis fur Literatur*. Another book I leafed through is *Srimad Bhagavatam* written by "His Divine Grace A. C. Bhaktivedanta Swami Prabhupada." This contains German and Sanskrit Bhagavatam.

*Hermann Hesse Aus Indien* is an interesting travelogue about India where his mother was born. His mother was



the daughter of the famous Basel Mission missionary in Kerala, Dr. Herman Gundert. Herman Hesse was born on 2 July 1877 in Wurttemberg, Germany. He got Nobel Prize for literature in 1946. He died on 9-8-1946.

In addition to his famous book *Siddharta*, I looked at his other books. Some of the titles are :

1. *Aus Indien*
2. *Lektüre für Minuten*
3. *Hugo Ball*
4. *Unterm Kad*
5. *Narzies und Goldmund*
6. *Heumond*
7. *Ladidel*
8. *Der Steppenwolf*
9. *Das Glasperlenspiel*
10. *Emil Kolb*
11. *Die Kunst des Musigangs*

I looked at his books not to digest its contents. I do not understand his mother tongue well but to have a glance at the general appearance of a book, whether the book has a photo of the author etc. Some books have his photo on the front cover. Some don't. Some books have about 100 pages. Some have more pages. *Das Glasperlenspiel* has 613 pages. He got the Nobel Prize in 1946, when he was 69 years old. His books have been translated into many languages.

Rudyard Kipling's three volumes *Geschichten aus Indien* were among the many Indian books in the Huber house. The three volumes which have the same front cover are:

1. *Geschichten aus Simla*
  2. *Die schonste Gescjochte der Welt*
  3. *Kleine Geschiechten aus den Bergen*
- published by LIST VERLANG

The book on Mahatma Gandhi is well illustrated. This book written by Catherine Clement is entitled *Gandhi Der gewaltlose*. There is a photo of young Gandhi playing a violin. Martin Luther King Jr also is seen in this book. The bearded face of Leo Tolstoy (1828-1910) too appears in it.

In Grobenzelle I could worship at the Lutheran Church once again. I had spoken there in 1983. Again in 1990 I preached a sermon which was interpreted into German language by Brigitte Huber. This time again Mrs Huber was my interpreter.

Pastor Tinkl led the worship. It was nice to meet him again. I was told that this time there was one more pastor in that church. And it was a woman. I was looking forward to meeting the lady Reverend. But she was not in the Church that Sunday morning.

Lutherans have several women priests in Germany but only one among the privileged circle of bishops. Maria Jepsen was installed on August 30, 1992 as the Bishop in Hamburg. She has under her paternal (or is

maternal?) care 340 pastors who are mostly men. Bishop Jepson rules over 209 congregations with nearly one million members.

Saritha who used to learn *Bharata Natyam*, the south Indian classical dance, is not keen on continuing practice as her knees are giving her some pain. She is an admirer of Michael Jackson. I saw dozens of pictures of this American singer on all the four walls of her room. After I left Germany I learned that Michael Jackson married Elvis Presley's daughter. I do not know whether teen aged girls will continue to adorn their walls with his pictures.

Thomas Aprem wants to be a member of the German soccer team. He is not good in his studies. Soccer is his craze. He never gets tired of playing. Mrs. Huber is not happy at the thought that both her adopted children may fail to earn a University degree. But it is not that bad in Germany, They know the dignity of labour and would earn a living even without a white-collar job.

Saritha made up a story about the purpose of my visit. She said to her classmate, a boy, that the bishop was coming from India to take her to India where she was engaged to be married to a Maharajah. The boy was jealous and announced that he would not allow that. Anyhow I did not have occasion to meet this angry boy. Hence no confrontation. How clever some people are in making up false stories and spreading wrong rumours!

The Hubers are building a new house in the property of Paul's mother. I went to see the place as the Hubers were discussing the plans to start construction. They said that the proposed house would be constructed by



Christmas time Such fast work is not possible in India. Machines are always faster than human hands. I was able to say "hello" to Paul's mother who lives alone there. In Kerala also some of us imitate this western style. Loneliness of the elderly is a perennial problem.

Brigitte Huber presented me with a book in German language about village life in India. It is entitled *Suss ist der Saft der Kokosnuss Mein Dorf in Indien*. It is published by *Ein Dorf fur Indien*. Brigitte Huber's address appears on the book. I understand that she was instrumental in organizing the *Ein Dorf fur Indien*, a voluntary agency which reconstructed a village in Andhra Pradesh.

She told me about a medical doctor who did not do anything for it, but wanted his name to get the credit for this voluntary work. I was under the impression that only in India we meet people like that who appear only when the photographs were taken at public functions and try to be in the limelight. Now I understand that human craving for name and fame transcends national and linguistic barriers.

In this well-illustrated book edited by Eva-Maria Kremer and Maya Lovis there are names of four children, Fabian and Miriam. Saritha and Thomas. The last two are the names of the Indian children adopted by the Huber family.

We attended an annual evening party in a home for the handicapped. The inmates were not children. They are 20 to 30 years old. Since they are handicapped physically they cannot lead a normal life. Hence they go to

this school which gives some training for these unfortunate people. I could see happy faces among them. They have learned to live with their physical deformity. My being here was appreciated by them. Mrs Huber teaches 'Religion' in that institution.

In 1977 I had been to Bethel, near Bielefeld during my first visit to Germany. I thanked God for that place known as the city of mercy. We can also do something to make handicapped people a bit happier than what they are.

### Grunzweigs

On Monday 4th July Mrs. Grunzweig and their adopted daughter Nicola Chitra met at the Consulate for the Netherlands in Munich. The consulate in Vienna had expressed difficulty in granting me a visa stating that they had to get permission from Netherlands. Even the consulate in Munich had told that they could issue a visa only if I had been to Germany for a minimum of two months. But when Mrs Grunzweig told something in German language, the man at the counter took my passport and ticket inside and issued a visa within a few minutes. He forgot to return my ticket.

Nicola Chitra was also adopted from the Mar Thimotheus Memorial Orphanage in Trichur. I had met the Grunzweigs in the orphanage in Trichur when they had come to meet my mother for adoption of Nicola Chitra. They had been well received in their home in Oberau in 1990. Now that house is sold. I was their last guest in that house. They were all set to move to the new house they had purchased near Frankfurt. I was assured a warm welcome there during my future visit to Germany.

“Is he the brother of St. Nicholas?” asked the children in Grunzweigs’ neighbour’s house. My beard did not appear as white as that of Santa Claus. That is why the children thought that I would be a younger brother of Santa Claus. In Germany the children refer to the Christmas Father as St. Nicholas instead of Santa Claus as the Americans do.

During my 1980 visit Mrs. Grunweig and Nicola Chitra took me to the Zugspitze which is at 10,000 ft height in the Alps. The cable car to the top took only ten minutes. And the cost for one ticket in the cable car was DM50 which was Rs. 600. Now DM50 is Rs. 995. So even if the German inflation does not increase the cost, Indian tourists will find it increasingly difficult to see places in Europe. I hear Switzerland is more expensive than Germany. Of course, the cost did not effect my programmes, as my hosts were generous and I did not bother to calculate the cost when my hosts took me to see places. Still I record it here to warn my Indian friends regarding the cost they have to incur, if they want to have a bit of adventure.

This time we went to see Linderhof castle built by King Ludurig II who became poor by constructing castles. It is a beautiful castle attracting many tourists. We walked around its green grounds. The guides took us inside the castle. The golden painted walls and roofs tell us how luxurious was the life of the King. He never married. He is described as an unsociable Prince. He ate alone. His dining table went down to the kitchen. After food was served, the table was pulled up to his dining room where he could eat unnoticed by any human being.



## Leukerts

It was on 23rd June 1990 I visited Nurenburg. Now four years later I was there on Sunday 3rd July. Instead of going by train, this time I was driven by Paul Huber from Grobenzelle to Nurenburg in their camper where I could sleep. Not only I but Paul and Brigitte Huber were happy to spend some time with Fred and Diane Leukert in Nurenburg.

Leukerts have adopted three children, two boys and one girl. Actually they wanted only one boy when they did papers in Trichur, India. But the legal process in India for adoption is so cumbersome, the Leukerts lost hope of getting the boy (Timothy Paulson) adopted from India. So they adopted a boy Daniel from the Philippines. Soon after, in the "fulness of time," the Indian adoption came through. Later they adopted a girl Jenny (Jennifer) from East Germany. She is such an active girl that she became my friend instantly in 1990. As she had to be away from home for sports at the time of my present visit, she telephoned and talked with me from the car-telephone with her friends.

When we went there Fred who works in the Police Department was in his backyard. I saw him coming with some grass in his hand. When we enquired what it was for, he said that it was picked from the garden for me, as I did not eat meat. Later I understood that he was just joking. He brought it to feed his rabbits.

Since Leukert family enjoys my jokes, they gave me a book entitled *Laugh Again*. It has a sub title *Experience Outrageous Joy*. It was authored by Charles

Swindoll, senior Pastor of the First Evangelical Free Church in Fullerton, California. The Leukerts wrote on Psalm 66:20. "Wishing you God's richest blessing, continuous humour and the fullness of the Holy Spirit."

The Leukerts belong to the Baptist Church. We sang some evangelical choruses. Timmy (that is how Timothy Paulson is called) told us of his visit to Scotland and London to meet his relatives. Diane hails from Scotland. Fred prepared Pizza for all, and a special vegetarian Pizza with tomatoes for me. It was tasty. We often think wives are better cooks. But not always. There are husbands who can outsmart their wives in the art of cooking.

### Neuburg at Donau

On 6th July Mrs. Brigitte Huber drove me and Saritha to Neuburg at Donau. We went past very fertile land near river Danube. Klaus and Gerdie Eissenhoffer who adopted Rosily live there.

They have built a new house, a beautiful one. But I am told that it cost much more than their estimate. It was not news to me, because in India when we construct a new house or a church, it often, goes far beyond the estimated cost.

I had visited Rosily during my visit to Germany in 1983, when Rosily was only two years old. But in 1990 I did not have time to go to the Eissenhoffer's home. So they all came to Grobenzelle on a Sunday and spent time together during the day. This time also there was not much time. Yet Mrs. Huber found time to take me there.

"Romeo & Juliet" was being played there and Gerdie Eissenhoffer had purchased ticket for the show. So she had to leave us before supper. She had prepared for me cake without sugar paying due consideration for my diabetes.

The Eissenhoffers do not speak English well. When they were in India for adopting Rosily in 1982 their interpreter was Diane Leukert who is Scottish. Now Brigitte Huber was my interpreter. But we sort of communicated with each other with actions and some words. Many Germans can communicate in English. I didn't feel language problem there as much as I had in France, Japan and Russia.

Rosily played piano very well. Her grandma lives with them. She is about 84 and spends time watching TV. In the old age it is nice to have somebody nearby to have a change from watching TV all the time. But what else can they do when they cannot freely move around?

Gerdie's aunt is a nun and their religious order has a house in Pattuvam in Kerala. Hence they have interest in knowing about Kerala. I remember Rosily the day when she was brought to the Orphanage in an autorikshaw (three-wheeler) from the hospital where her own mother had abandoned her. But my own mother became her mother and spent sleepless nights to take care of the baby.

While returning from the Eissenhoffers Brigitte Huber remembered that her old classmate was living near there. We parked the car on the road and telephoned. Fortunately her friend and son were there. We were warmly welcomed in their home. I climbed an apple tree in the



garden. I was supposed to use the aluminium ladder to pluck the fruits from the tree. But I am not used to climbing such ladder. Moreover, I wanted to test whether I could still climb a tree as I used to do in my boyhood. It was a rare sight for them to see a bishop, clad in purple cassock and wearing a chain, climbing a tree. When I climbed down I realised that I was no more 14 but 54.

## Bonn

On Thursday 7th July I left Munich at 10.58 a. m. I got into the train from Pasing station, seven minutes from the Munich station. It stops only one minute at the station. But it is convenient for me as it is close to Grobenzel. To avoid traffic jams in the cities, the train should stop at the suburban stations of the main cities. It is convenient for the passengers as well as for the public in the cities. At my hometown in Trichur, a small station at Punkunnam, only half a mile from the main station, has helped to reduce the congestion at Trichur railway station. Many passengers can get in and out of the train without passing through the heavy traffic at "the Round" in the heart of the Trichur town.

I had to sit in this train for 5 hours and 7 minutes before I got down at Bonn railway station. We passed through Stuttgart, Heidelberg, Mannheim, Koblenz etc. A young girl checked the tickets. Then a few hours later an older lady re-checked.

I read *Laugh Again* by Charles R. Swindoll of California. It is an interesting book. As I have written five books of humour I was absorbed in the reading of this book. It is much bigger in size than my little books. If I attempt

to combine all my five books into one, perhaps that book will look as big as this *Laugh Again*.

Marlene and Sigfried Muller were at the railway station with their adopted children, Christopher Samson and Jenny. Last time it was only Christopher but soon after my last visit they could adopt one more child. This child Jenny is a good sister for Christopher. Although they are not the children of the same mother, they came from the same orphanage in Kalathode, Trichur.

The Mullers took me to see the gardens of an old palace. The next day we visited some places around Merten where the Mullers live.

As my hosts knew that my interest would be in historical places and churches they took me to the Rheinisches Freilicht museum at Kommern (Rheinland Open Air Museum and State Museum for folklore). It is a 50-minute-walk from the Federal Railway station at Mechernich. We went by car from Bornheim/Merten in the suburb of Bonn.

In the modern highly mechanised Germany, people cannot visualise the past. This museum is meant to exhibit and acquaint us with the culture, traditional handicrafts etc. of the past. We saw some old houses, stables, barns, workshops and windmills. We saw the bakery and school Lohndorf, Farmhouse from Kessenich and Garden in the farmhouse from Ruppenrod. We also saw how they had made honey from the honeycombs. Actually both the children as well as the old people can find the visit to this place worthwhile. The admission fee per adult, DM6 (about 110 Rupees) is not much

compared to the usefulness of the visit and information one gets from the video films and actual original buildings and activities. Some school children looked at me, with curiosity. My strange dress (coloured cassock) must have confused them in identifying me as a real person or a living exhibit from ancient folklore.

Since I had seen some of the important places in Bonn in 1990 including Beethoven House, Old Town Hall at Munster Platz, Dopple Church, and such, we did not bother to go to Bonn except in time to catch the train to Osnabruck.

The Good Evening ticket is cheaper. It is a new offer for those who travel between 7 p. m. and 2 a. m. It is only half of the regular rate. I was happy that I chose to travel by 7 40 p. m. train which took me to Osnabruck by 9.20 p. m.

### Bohmte

I went to Osnabruck and stayed at a small village named Arenshorst. When Pastor Dr. Karl Heinz Kuhlmann drove me to Osnabruck next day we passed through Osterkappalen. I told Pastor Kuhlmann that it was there that a great scholar who lived at Velloor near Trichur, my hometown, was born.

Johannas Ernest Hanxeldon S. J. (1685-1742), whose 250th death anniversary was remembered by Kerala people, learned Malayalam, my mother tongue, and wrote books and songs in that language. *Puthenpana* songs sung by Catholics in Kerala even now were composed by him in the eighteenth century.



He wrote a grammar book of the Sanskrit language and introduced that ancient language to the Europeans. Even the legendary Orientalist Max Muller came to realise the beauty of the Sanskrit language from this Jesuit priest.

After his studies in the Carolisium in Osnabruck he entered the Society of Jesus. He is locally known in Kerala as Arnos Padre. Arnos may be the distorted form of Earnst. Even the famous German scholar Hermann Gundert who worked in north Kerala in the 19th century and the English missionary Benjamin Bailey who translated and printed Malayalam Bible in Kottayam in the same century are indebted to Arnos Padre of this village of Osterkapelle near Osnabruk.

Pastor K. H. Kuhlmann is a very good friend of mine. I preached in his Lutheran Church in Arenshorst, near Osnabruk in 1983. I attempted to visit him during my last trip to Germany, in 1990. But Pastor Dr Kuhlmann had already booked his holidays in France on those dates in June. Hence I missed the chance.

Pastor Kuhlmann and his wife had been my guests in Trichur when they had visited Kerala in 1989 or so. See, my memory is not as good as a computer! In September 1992 Kuhlmanns met me in Cambridge University during the final day of Symposium Syriacum.

An ecumenical wedding took place in the Lutheran Church in Arenshorst on Saturday 9 July 1994. The bridegroom Reinhard Koster is from the Catholic Church. The bride Petra Menke is from the Lutheran Church. Although the wedding was conducted in the Lutheran Church, the Catholic priest, wearing the vestments,

solemnised the wedding with the Lutheran priest. Churches impose denominational restrictions, when it comes to a question of marriage; but it is better for the Church to go more ecumenical, otherwise the couples will make their own rules or will be satisfied with a civil marriage or no marriage. Living-together-couples without wedlock are more common now in the western countries than it used to be.

I spoke at the Lutheran worship on Sunday. After the service a retired pastor asked why I did not receive communion in the Lutheran Church. I said that some Churches advocate communion before reaching agreement on doctrines. Others insist that communion would be allowed after agreement on matters of faith was reached.

Mrs. Hildegard Malessa is the sexton of the Church. I had noticed her dedicated service during my last visit also. She is a widow. My church in India never employed women as sextons. I told my people in India that women are very qualified for the post of the sexton, because in India it is women who usually light the fire in the kitchen. A Sexton's duty to light the fire in the chancel before each service can be professionally done by the women.

There was a slight reduction in the number of worshippers on that Sunday morning. Pastor Kuhlmann explained that was owing to the Shooting Festival in the village the previous evening. The villagers spent their time in drinking beer or dancing.

The Pastor took me on Saturday evening to the *Schutzhalle* (Community Hall) for the *Schutzenfest* in

Stipe- Olinger villages. Actually the parish of  
 Arenshorst includes Stipe and Olinger villages in addition  
 the village of Arenshorst. Mr. H. Auf der Masen,  
 President of the Sporting Club, received me. Since I do  
 not drink alcoholic beverages, they gave me mineral water.  
 greeted the "King" of the festival elected for that year.  
 The President of the Shooting Club presented me with  
 their medal. We left the community hall before members  
 came more spirited. This festival is an annual event for  
 berry making in that village.

On Sunday, after the morning service, Pastor  
 Ahlmann took me to the Hocker family. It was the 40th  
 wedding anniversary of the Hockers. We had a special  
 anniversary dinner with the children and grand children  
 Mrs. & Mr. Hocker.



## CHAPTER 10

# In Holland

Mr. Atty Duyn came by car to Osnabruk and drove me to his home across the border. On the way he asked me for direction, "Are we in the opposite direction?" I was not sure. We agreed to proceed further and enquire. Pastor Kuhlmann had told us that it was straight road after one or two turns from his village of Arenshors. Mr. Duyn said that he did not take his maps in the car. Finally we made it faster than we had hoped.

The home of Duyn was a familiar place to me. In my 1988 visit to attend the 5th Symposium Syriacum in Louvain, Belgium I had landed at Amsterdam. Atty Duyn with his second daughter Miranda was waiting for me at Schiphol International airport in Amsterdam. He waved at me. It was not difficult to recognize me in an airport upon arrival. I was the only bearded Indian in ecclesiastical attire arriving in that flight. But to me it was not easy to recognize my European hosts. Many often look alike.

David is the adopted son of Atty and Alie Duyn. They have two daughters, Saskia and Miranda. But the couple desired to have a boy and adopted David from the Orphanage in Trichur, My. My visit to their village called Eefde, about 40 minutes drive from Hangeloo, was

pleasant one. During the past six years they invited me several times. They telephone to Trichur on every January 7th, our eastern Christmas.

I made a point to visit them in 1990 when I toured Vienna and Germany. But it was not easy to get a visa. I did not get a visa to Benelux countries (Belgium, Netherlands and Luxembourg) before I had left India. I got it in Munich this time. I had received the letter of invitation from Mr. Duyn stating that he would be responsible for my stay in Eefde.

It was a pleasant stay in the home of Duyns. They have added one room and made a garden in the house. David can play and spend time in his plastic "swimming pool" in their garden. David likes water and does not tolerate the heat which is around 30 degree celsius. I think David should have been born in a cold country, instead of tropical Kerala where he was born. Wardo, a neighbour, is his close friend. I have never seen such close friends. The difference in the colour of their skin does not matter. They are like the children of one mother, real kinship,

Atty Duyn is a cyclist. He enjoys fast cycling. He was a winner in cycle race in his district. Lately he had some trouble with his knee. Still he wouldn't give up his cycle race. Many Europeans have this craze for cycle races. David too is interested in cycles. He does not let anybody touch his cycle. People in Holland use more bicycles than many others.

Coberco dairies is a huge company which collect milk from the farmers and distribute. They do export to foreign

countries. Atty Duyn works in this factory. He took me to his office where he sits with his computer. He has to bill the products. Atty Duyn explained to me how he and others in his office work with the computers. If they did not have this mechanisation they would require many more staff which would result in labour strikes as we often have in Kerala. I guess, the computers are not programmed to call for a strike, like labour leaders.

Coberco has 11,500 farmers who supply 7.5 million kg milk a day for processing through their plants. 4,100 personnel are employed under them in 37 branches. Although most of these companies are located in the Netherlands itself, there are factories in Belgium, Germany, France, Spain and England. Coberco's turnover is 3.8 billion guilders. They process 2.8 billion kg milk annually. A billion is 1,000 million. 2,800 million kg milk may be sufficient for filling an ocean. I guess it is difficult for my mind to get a grasp of the volume of 2,800 million kg of milk.

They have milk shake in different tastes without artificial colours or preservatives. I must warn my readers not to consume drinks with artificial colour or preservatives. They can cause cancer, say experts. Their B & B Yovol drinks are of three types.

1. fruit is raspberry,
2. fruit is strawberry/apple.
3. fruit is peach/apricot/pear.

"Don't you send milk to India?" I queried. Actually Mr. Duyn did not know the answer. He showed me publicity materials for Bonny milk drink printed in Arab



and English. Bonny milk drinks have life for six months. Even if the bottles are opened, it can still be kept chilled for several days. Yes, they export their products to the Gulf countries, but not to India, because India has made tremendous progress in the field of dairy products in the recent years. As a Keralite I am proud that it is Mr. Varghese Kurien from my neighbourhood who made the milk revolution at Anand in Gujarat and all over India.

Saskia, the elder daughter in the Duyn family, is completing her education to be a teacher. Her younger sister Miranda, already married, is the mother of a 2-year-old vivacious girl called Deborah. Teenage mothers are not many in Europe. I guess Miranda represents the minority.

Dr. Berny Peter's was my neighbour in Trichur. He is one year senior to me. We used to play football in the road between our houses. Forty years ago cars were few in Trichur and we had the audacity to use the public road as a football field. The residents of the locality did not object because it was their own children who were the players on both sides.

I knew that he lived in Hengaloo. I tried to contact him in my 1988 trip. But Dr. Berny Peters and his wife were in Trichur when I was in Holland. But fortunately this time I was able to contact him over the phone after reaching Holland. As we sat for supper in his spacious home and talked in Malayalam, our mother tongue, it was real nostalgia. Mrs. Peter's brother who holds a Ph. D. degree in Chemistry and teaches in Kerala was also there. Mrs. Peter's who is a gynaecologist trained in Germany is

working in a hospital in that country and commutes daily to her home in Hengeloo.

My attempt to visit the St Ephrem the Syrian Kloster in Glane near Hengeloo did not bear fruit. We tried to telephone there several times, but there was no answer. Perhaps the Archbishop was busy completing the new Syrian Orthodox Cathedral which was dedicated a few days later. Archbishop Mor Julius Chichek, who is in charge of the Syrian Orthodox people (mainly immigrants from Turkey, Syria and Iraq) in the Netherlands, lives in the monastery dedicated to the memory of St. Ephrem the Syrian (d. 373). They had a good printing Press. Archbishop Chichek is a good calligrapher. He copies Syriac manuscripts in his beautiful hand and print by offset machine. One such book in my library is printed by him, *The Laughable Stories* in Syriac authored by Mor Gregorius bar Hebraya (d. 1286) published in 1984. Although I missed the opportunity to visit him as I had promised in 1988, I was glad to hear that his Syrian Orthodox community was growing in strength.

## CHAPTER 11

# A Few Comments

### Football

At Vienna, as well as in Germany and Holland many were interested in watching the World Cup football tournament. In Vienna I was busy with Pro-Oriente meetings and did not enquire where the TV was kept. But in Germany and Holland I had occasions to watch these matches on TV.

“Do the Indians know to play football?” was the question asked by some. I told them that many of my people in India were spending sleepless nights watching TV. Since the Indian time was ahead of the US time (12½ hours in California, 9½ hours in New York area, 10½ hours in Chicago area) the Indians had to keep awake after midnight to watch the matches alive.

“When is the Indian team playing?” I confessed that we were far below the standard for the World Cup. On 3rd July after the World Cup tournament was over I read about the rankings of different countries made by FIFA. India has the 105th place,



Rank	Point	Country
1	65.21	Brazil
2	62.89	Italy
3	61.28	Sweden
4	61.14	Germany
5	60.97	Holland
6	59.74	Spain
7	58.20	Rumania
8	57.52	Norway
9	57.46	Argentina
10	56.28	Nigeria
.....		
.....		
	8.03	Bengladesh
	7.65	Sri Lanka
	7.63	Nepal
	3.50	Pakistan

India can have the consolation that it is ahead of its neighbours : Bangladesh, Sri Lanka, Nepal and Pakistan. But if we look at a little more distant neighbours we will realise that we are behind small nations such as Kuwait, Qatar, Iraq and so forth.

I often ask why we are so much behind such small countries like Holland or Norway. India has more than 88 million people while Germany, even after its unification of the East and the West, has only 80 million. India has many locally famous football players. It has many

football fans too. Many matches in India are watched by crowds, of 60,000 (sixty thousand) and more. Yet we are 105th in rank. We do not have enough stamina to play a one-and-a-half hour match. Perhaps we could run and play without being physically exhausted for one hour. I hope we will improve our ranking and not fall below 100.

All football fans would be ashamed of the way the World Champions cheated the Customs of their own country. The following report which appeared in the *Indian Express* dated July 28, 1994 under the caption "World champs fall from grace" is self explanatory.

*Rio De Janeiro*-They left the United States as World Cup Champions, saints in cleats, symbols of hope in a country bled by official waste and corruption.

A day after coming home, they were tax cheats, shameless smugglers, symbols of selfishness and greed.

Brazil's national soccer team went from idols to scoundrels last Wednesday by refusing to pay \$ one million of customs duties on personal items bought in the United States during the World Cup.

It dampened the euphoria that swept across this soccer-crazed country and triggered a scandal that muddled the President, the Finance Minister and the head of the Brazilian Soccer Confederation.

. . . . .

“It was such a little thing,” Romario said “Why is everybody making such a big deal about this ?”

While I was in Germany C. V. Pappachen, one of the best soccer players (striker) in India today, flew to Frankfurt for a four-month training in one of the football clubs in Germany. After the training he may be absorbed in their team, if found fit. The Kerala government had promoted him to the rank of Deputy Superintendent of Police (Dy. S. P.) to keep him play for the Police team in Kerala. Yet attraction for going up the ladder, sent this Kerala player to Germany. I do hope that he will play for Germany and later return to India to improve the ranking from the 105th which India now enjoys.

The latest news is that India and China are likely to enter the World Cup in 1998. Although India has only 105th place in the world rating, eight more teams are going to be permitted to play in the World Cup. The entry of these new teams is perhaps not going to be strictly on the basis of the present ranking. The Asian Football Confederation has requested that two of the eight additional teams should be from Asia. They have further requested that these two Asian teams must be selected on the basis of the population of the country. If this non-sportsmanlike request is conceded, China and India will each definitely find a berth. If this request is granted only to the extent of 50%, only China will get a chance in 1998, having the largest population. But in the following World Cup, (2,002) India will have their chance replacing China; as India is going to cross the 100 crore mark (one billion) population while China will reduce their population to below 100 crore by the turn of the century.



After I wrote these above words on August 19, 1994 the newspapers reported that our Indian team had qualified to enter the final round of the 14th Asian Cup Soccer Championship. On 18th August the prestigious Mohan Bagan team of Calcutta trounced the Ratban Club of Sree Lanka, by 5 goals to one. Personally speaking, I was proud to learn that my Church member Joe Paul Anchery aged 20, bagged 3 of the 5 goals of this decisive match. Valencia Club of Maldives, which also defeated the same Sree Lankan Club, will be the other entrant to the final round to be played in Dubai during the final week of September 1994.

I find signs of hope that the Indian team, which of course will include some shining stars from this Mohan Bagan team, will qualify to enter the World Cup in 1998 not only on the strength of their population, (in which Indians exhibit their passionate merit), but also on the merit of their ability to play soccer at an international level.

On Sunday 10th July when I left Germany for Holland by car I heard that Holland had been defeated the previous day in the World Cup. The day I reached Holland, Germany too was defeated. I had hoped that Germany and Holland would get 1st & 2nd places. When Germany was defeated by Bulgaria, Lothar Matthaus, the famous captain of German soccer team, said, "We'll be packing our bags together. We had good chances but we didn't play as we can." What Hristo Stoichkov has said is true, "I think the world will realise that we have some very classy soccer players in Bulgaria." When Netherlands was defeated by Brazil, Branco bragged, "I call it a 'shot-up' grab. This shuts

the mouth of a lot of people who said I was through that I didn't belong in the team.

### O. J. Simpson

On TV in Germany I did not see anything of India. I heard my hosts in Vienna say that they saw some feature film about India about a month ago. In Germany too I heard that there was something on their TV about India that week. I was told that in Holland too that there was some feature film about India that week. The person who saw it couldn't recall what it was all about. The people who saw the feature film in Vienna said that it was about a sect in India where men made themselves eunuchs in a crude and unhygienic manner.

There was enough news about the U. S. A. and Europe. The death of the dictator in North Korea was widely reported.

O. J. Simpson's arrest was shown. How admirers stood on the road side cheering their football hero O. J. Simpson trying to escape his arrest from the police chasing him in California. Later I read in India the *TIME* magazine dated July 4, 1994 the news item under the caption *Playing to the Crowd* in P. 40. Richard Lacayo writes about the legal battle on this 'American scandal of the year.'

"The aim is to persuade the people that they do not know what they *think* they know. What they think they know is that although O. J. is the world's nicest guy, the murder case against him is all but overwhelming. What they learned last week is that Simpson may not be quite

the man he seemed, even as it also emerged that the evidence against him may not be all it was reported to be."

## Billionaires

In July 1994 Reuter reported that there are 358 billionaires fortunes totalling more than \$251 billions. 120 of these are in the U. S. A., according to Forbe's annual survey. The world's biggest billionaire wealth is controlled by the family of the late Sam Walton, founder of Wal-Mart stores, with a combined net worth of \$23.6 billions. The second place goes to Mars family with their candy fortune worth \$9.6 billions. Dupont family has the third place with \$9 billions.

Asia has 46 tycoons. Latin America has 42 billionaires.

The richest individual is Japanese hotel and railroad tycoon Yoshiaki Tsutsumi, with 8.5 billion. The single American is Microsoft Corp co-founder Bill Gates, with \$8.2 billion, reclaiming the title from Omaha inventor Warren Buffett who slid to second place with \$7.9 billion. Five of the top ten are Americans.

After the U. S. A. Germany has the second place with 42 billionaires. Japan has 36 and Mexico 24.

Royal families and heads of states are not listed in the Forbes survey, as their wealth do not indicate any economic effort.

I wish to emphasize that I am writing about billionaires and not millionaires. I guess no Indian is in this list.



If you want to earn a billion dollars (a hundred crore or a thousand million), an Indian has to earn 31 billion Indian rupees, as a dollar is around 31 rupees. Living and earning a billion dollars in India will be an impossibility, I guess. I cannot be sure, I do not think I can count correctly a billion dollars or even rupees.

The latest figures published in newspapers about the richest business houses in India reveal the fact that there are only six groups whose investments exceed one billion dollars, i. e., 31 billion rupees

1. Tata	190.63 billion
2. B. K.—A. V. Birla	86.18 „
3. Ambani (Reliance)	65.82 „
4. Ruia (Essar)	36.36 „
5. Thappar	35.05 „
6. R. P. Goenka	33.52 „

### Househusbands

Most women work like their husbands in Germany. But mothers with small children cannot work as it is not economic to get a servant to look after the baby. But fortunately husbands have begun to do the household work in some cases. On 29 July 1994 I read a report in the *Indian Express* with an attractive caption. "Germany's fulltime househusbands." P. 7

Hamburg - Stretched out on rug alongside his two-year-old son, German father Egbert Stolz, 40, is talking to the little boy about an animal picture book the two are sharing

.....

Diaper- changing, doing the laundry, shopping for groceries and taking babies for strolls are widely seen as a mothers' preserve.

A 1993 survey by the polling organization, Allensbacher Demokopy Institute, established there was little sympathy for househusbands . . . . . Out of the nearly 2,200 respondents, only one third of the women said paternity leave was a good idea.

Money and power relationships play a big role in women's attitudes. In outside society, German women traditionally have less say and therefore are reluctant to sacrifice their traditional domain, home, Graef thinks.

. . . . .

One husband who has spent the last 12 years raising his children shrugs off the disapproval of society.

"It is not all a bed of roses, but I don't care what other people think, says Florian Henneberger," a 53 year-old sculptor. "They all think househusbands loaf around at home, but the demands on you are often just as stringent as in a regular profession."

. . . . .

Both men say they have gained a lot from the company of their children. DPA

I noticed during this trip that the husband or the wife has an additional daily duty—taking the pet dog for

a stroll. So it is not only the human babies that need attention and tender care, but also the pets who demand and get them.

It is difficult to punish children in the western countries. Some times I felt some of these children would behave if they were punished for their disobedience. But the parents I talked to justified their western attitude arguing that some cruel parents beat their children for small acts of disobedience. Modern psychology teaches that it creates reaction in the minds of the children making them grow up as rebels.

I read an interesting news on July 29, 1994 from Reuter about a 4-year-old boy in London who showed a "sweet revenge" on his mother.

Richard Powell called the police on their emergency 999 number and asked them "to come and sort out" his 32-year-old mother Adella who was insisting he eat his first course before having dessert, "It was the funniest 999 call we're ever had. We made sure Richard had a huge bowl of jelly after his dinner, the police spokesman said.



## CHAPTER 12

# Monasteries

The monasteries I visited in Europe during this trip impressed me. We generally think that the Europeans are materialistic compared to India. But I was happy to see that there were some Europeans willing to dedicate their lives for other people. Mother Theresa was born in this century in Albania in Europe. Let us hope that there be many like Mother Theresa throughout the world.

### . Melk, Austria

On 30 June Pro Oriente took us to Melk in a special bus. We were received by the monks at this famous Benedictine monastery. We joined the noon prayers in German with the monks in the chapel. Then the abbot gave us a delicious lunch. After lunch they took us around the monastery which is already a tourist attraction. At the conclusion of this tour we were ushered into the chapel where the Prior of the monastery, who is an expert organist, played an improvisation of music, a beautiful piece.

The number of tourists in 1989 crossed half a million mark, i. e. 505,000 to be exact. It was the 900th anniversary year. The second highest number was 31,000 in 1993. This year with the addition of people

like us it may hit the half-a-million mark again. They charge 55 shillings as entrance fee for guided tours.

Dr. Burkhard Ellegast OSB is the present abbot of Melk. Abbots are elected for 12 years. They are eligible for re-election. He presented us a book entitled *Stift Melk* co-authored by him along with University Professor Dr. Ernst Bruck Muller. It is translated into English by Katherine Poppe. The first para of this booklet describes succinctly well the beautiful structure of this religious edifice. In order to present to the readers a foretaste of the elegant style of Abbot Ellegast, I quote.

Two towers reaching heavenward and a mighty dome proclaim far and wide: Upon this hill is a fortress of God! While in other Austrian monasteries the palatial style relegates the church building to secondary importance, in Melk the palatial is merely the frame for an imposing sacred structure. A church leader of the Baroque Period expressed it in these words: "In Melk there is a monk looking out of every window." The design of Melk is Baroque in its purest form: the wings projecting forward, curving slightly toward one another and connected by a balcony, framing the somewhat inset facade of the church. The view is typical and unmistakable. Regardless of the vantage point from which one looks at the abbey, the lines are simple, clear, and even. However, the foundation itself is irregular, fitted to the stone plateau supplemented in only a few places by fortifying walls. The monastery is enclosed within four very different sides: the long south front; the very irregular north front; the broad, harmonious east

front a masterpiece of elegant facade construction; and the west front; rising powerfully from the steep bank below. The builders succeeded beautifully in uniting nature and art, the site and the structure itself. The abbey sits grandly upon its hill, reigning over the Danubian Valley below, pointing heavenward. unquestionably religious yet built completely in the worldly style of the 18th century.

On 21 March 1089 the Austrian Margrave Leopold II donated his castle atop the cliff at Melk and the church to the Benedictine Abbot Sigibold and his monks. Since then the possession of this palatial property passed on from the Barbenberger rulers to the Benedictine monks.

This abbey is built at the foot of the hill where two rivers, melk and pielach, flow into the Danube. The monks at melk run a regular school. In 1945 this school had one branch, 161 students and 15 professors. In 1991 it grew to 4 branches, 619 students and 62 professors. This year the strength is about 700 students.

The melk cross traces its origin to the cross of Christ in Calvary. Margrave Adalbert (1018-1055) is said to have brought a piece of the cross of Christ to melk. This cross was stolen in 1169. Then it resurfaced in the Viennese Schottenkloster. The second theft was in 1362. This thief wanted to flee to Prague and sell the Cross to Emperor Karl IV. But on his way the thief (as a citizen of the Emmersdorf market across Melk) was caught and hung. Duke Rudolph IV got a new mounting on this piece in 1363. The cross was opened in 1420 to refute the suspicion that there was no piece of Christ's cross in it.



Empress Maria Theresia visited this monastery in 1743. Napoleon stayed in the Abbey in 1805 and 1809. The French army constructed entrenchments around the area to stop an all-out Austrian attack. Cannons were posted in the 'Napoleon's Garden' in the Abbey hill. Emperor Karl VI, Pope Pius VI, are some of the other distinguished men who have lodged in this monastery.

In the field of music Melk monastery played a significant role. A former choir director of this monastery, Johanno George Albrechtsberger, was the teacher of Beethoven. Students at Melk monastery present musicals including Baroque and Viennese classical music. They presented also "Godspell" and "Benni", the life of St. Benedict.

## 2. Gottweig, Austria

After the visit of Melk monastery we took a trip in a big boat. It was a pleasant cruise looking at the hills on the sides. Finally we reached Gottweig. This is also an ancient monastery. Cardinal Groer, Archbishop of Vienna, was a monk of this monastery.

The abbot showed us round the monastery. We attended the evening prayer in the monastery. Abbot Clemens took us to the spacious restaurant in the monastery premises to entertain us to a sumptuous supper. He felt that the dining hall of the monks would not be sufficient for us. When the monks noticed that I did not eat meat, they made a special dish for me.

Fr. Rupert was eating at my table as the abbot asked the monks to be distributed on different tables and to

engage in conversation with us. As some monks did not speak English and I did not speak German we had some difficulty. But Fr. Rupert spoke English well enough to talk to me. He said that he is a retreat speaker. He holds retreats. There are 35 single rooms for people who came for retreats in the monastery.

Some of their monks live in parishes. They visit the monastery, on the First Thursdays in chapter sessions. The monks visit the monastery for their feast day. It was the feast of St. Peter & St. Paul. Hence some monks visited the monastery. About 60 monks work in 30 parishes in 2 dioceses. As there is a shortage of priests in the dioceses it has become imperative for some monks to live and serve in parishes.

Refugees from Bosnia were staying inside a building in the monastery compound. We talked to some of these. They are Muslims who lost everything in Bosnia.

### 3. Andechs, Germany

Dr. Hubert Kaufhold of Munich and his mother joined Mrs. Huber and me in going to The Holy Mountain of Andechs. This hillock attracts many tourists.

In the 10th century Saint Rosso, the ancestor of the Counts of Andechs, brought relics from the Holy Land and sheltered them in the chapel of the Castle of Andechs.

The 580-foot-high hill (177 meters) of Andechs was the seat of the secular power: the Castle of the Counts of Andechs and Diessen. In the early 13th century many illustrious brothers and sisters from this castle became famous. Bishop Ekbert of Bamberg, Count Otto, Gertrud,

Queen of Hungary, Agnes, Queen of France are some of them. In 1235 Elisabeth of Thuringia, daughter of Queen Gertrud of Hungary, was canonised. Hedwig, Duchess of Silesia, was canonised in 1267.

In the middle of the 13th century the family of the Counts became extinct. The 'Holy Mountain' of Andechs attracts many tourists and local people from the Bavaria area

In 1438 Duke Earnst of Bayern- Muenchen founded a Collegiate House for canons. In 1455/ 58 it was replaced by a Benedictine monastery, founded by Duke Albecht III. The Holy Chapel here has a treasure of Relics. The so-called "Victory Cross" of Charlesmagne, the 'Three Holy Hosts', "Golden Rose" of Duke Albrecht III and many rare textile relics are preserved here.

Many sick people came and lighted candles there. Groups of students visited and sang psalms there. One couple came to get married in a decorated car. Not only pilgrims but tourists also climb this hill. I noticed some old people having difficulty in breathing as they climbed. It is indeed a magnificent sight and this Benedictine Abbey is an encouragement for many young people to remind them that religion is relevant for many in Germany even today.

#### 4. Dominkanerkloster, Germany

At Walberberg near Bonn there is a Dominican monastery. Mrs. Muller took me there. The huge buildings looked deserted. Yet we went inside the chapel. This Dominican monastery is dedicated to the



name of St. Aldert. Walberberg is somewhere not far from Bonn or Koln or Aachen.

We requested for some brochure over this monastery in English so that I could read and write in my travelogue. One man searched all over and couldn't find any in English. He gave us some leaflets in German. One leaflet lists programmes of the Dominican monasteries and convents in Germany, Austria and Switzerland (Deutschland, Osterreich and Schweiz).

*Kloster mit Offenen Turen* (Monastery with open doors) is a heading appearing on the front page of their periodical called *Dominikus*. There was an interview with a Dominican nun, a moral theologian, Benedikta Hintersberger. There was an article about the Dominican theologians of the 20th century. Marie-Dominique Chenu O. P. (1895-1990), Yves Congar O. P. (1904) are some names known to me among the theologians discussed. Mrs. Muller, who is a Roman Catholic, told me that this Dominican monastery is encouraging their monks to venture many progressive programmes to serve the people outside. These monks and nuns are not to confine themselves to the four walls of Kloster. The Roman Catholic Church today has many priests and nuns who are out in the world.

### 5. Cistercian Monastery, Holland

In a small village Diepenveen there stands a Cistercian monastery named Abdij Sion (Zion Abbey). It was founded in 1883. Since it was close to Eefde where I was staying, Mr Atty Duyn arranged for my visit there. He had heard about this place and his colleague in Coberco used to frequent this monastery.

Fr. Willibrand O. S. C. O. (*Ordo Cisterciensii Strictae Observantium*) showed us round. I guess he was specially deputed for this because my host Mr. Duyn had requested for an English-speaking-monk to take me round this monastery.

Sion is a quiet place. Since this Cistercian Order is of a strict observation, the monks do not leave the premises, to do parish work like the Benedictines at Melk and Gottweig mentioned earlier. These monks live behind the closed gate of the compound and work and get buried there in the same compound. They are hard working monks.

They work in their gardens and produce the grains and vegetables they need. They do not eat meat. They are against killing animals for us to eat. They believe in sustainable ecology. The lush green trees in the compound and the cemetery remind us of the need for planting more trees.

Milk is available there. They sell extra milk to Coberco company where Mr. Duyn works. They have a printing and binding section. Two monks work there. Almost all the work in the monastery complex is done by the monks themselves.

Visitors are allowed to reside in the guest houses, which were formerly used to house the nuns. The Cistercian order has nuns. My knowledge of Church history reminds me that the young nun Catherine von Bora whom the Augustinian monk Fr. Martin Luther, the German Reformer (1483-1546), married belonged to the Cistercian order. She and her colleagues had deserted

the Convent at the time of the Reformation. Martin Luther helped some of them to find jobs and others to get married and settle in life as they got out of the convent, joining the Reformation movement in the early 16th century. Only one young nun refused to listen to the advice of the Reformer. She had other plans, which the old monk did not understand. Finally in 1525 he married the young stubborn nun who refused to leave him.

The prayer life in this monastery impressed me. I attended the noon prayers at 12.15 p.m. in the chapel. Actually they pray seven times a day. They get up early. The seven prayer times are 4.15, 7, 9.45 in the morning and 12.15, 2.15, 5.30 and 7.30 in the afternoon. The noon prayer I attended consisted of reading psalms and some prayers. It sounded musical. The monk set the pitch, by using a simple instrument with a metal rod in his hand before reciting each psalm.

The Cistercian Order does not produce bishops like the Benedictines, Jesuits and some other religious orders. Once there was a bishop from this abbey and is remembered by a painting hanging in the hallway. This Order is universal. They told me that they had a branch in Kerala, India. India has branches of many religious Orders founded in Europe. Many Kerala nuns are working in Italy, Germany, France, Holland, Belgium and such other places, especially because the headquarters of their Orders are in Europe.

As I took leave of this place of prayer and manual labour, I was glad to realise that in the modern Europe spirituality is not totally lost despite the affluence and freedom preferred by many young men and women.



## CHAPTER 13

# Return from Amsterdam

On Wednesday 13 July 1994 I was driven to the Schiphol airport by Mr. Atty Duyn and family. Wardo a close friend of David Duyn, is also a neighbour of Duyn family. He accompanied us, as he had never seen an airport.

It took about an hour and a half to reach the Schiphol airport from Eefde. We feared that it would take two hours, because the road to Amsterdam has heavy traffic. Fortunately before reaching Amsterdam we noticed the left lane of the three-lane-road marked Express way to those cars with 3 or more passengers. Although we had three passengers Mr. Duyn was not sure that the road was meant only to the downtown of Amsterdam or to passengers like us who had to turn to right to Schiphol before reaching Amsterdam city. We stopped in the middle of the road, rolled down the window and asked the driver of the car behind us whether passengers to Schiphol also could take advantage of this new arrangement. As the response was positive we moved to the left lane and sped away, while the cars with single passengers were slowly moving along the two lanes on our right.

I do not know whether some passengers to the airport in a hurry like us would "assume" that they were

three even if they were only two and speed away like us. The radars which check the speed may not have the capacity to count the passengers in the back seats. But Mr. Duyn tells me that some people buy two large sized dolls and put them in the back seat and speed away through this Express lane. If this is true the police will have to find other methods to detect the artificial men or robots sitting in the back seat.

In Singapore during the morning busy hours, there is a rule to fine 5 dollars or so if cars with less than 3 passengers enter the downtown area. When I stopped for a day in Singapore in 1987 the Mar Thoma priest Rev. K. Thomas Mathew had to wait for his friend to accompany us as we went to the main city area. In our country also some such regulations may be necessary to reduce the density of traffic in certain peak hours in some parts of the city.

When I reached Schiphol airport I got the boarding pass and said good bye to Mr. Atty Duyn, Mrs. Alie Duyn and their adopted son David Duyn and his closest friend Worde. I thought everything was okay as far as this trip was concerned.

"When did you arrive in this country?" asked the immigration officer looking at my visa in my passport. "Two days ago," replied I sensing some trouble. She said "There is no date stamped on your visa upon your entry." I explained that I reached Holland from Germany by car and nobody asked for my visa. She said, "It was your duty to search for the police controlling foreigners and get the visa stamped."

I decided to keep quiet, although I had an urge to defend myself and argue that I had taken a valid visa to visit her country. I have been travelling abroad since 1961 and I had never to go in search of the immigration authorities to stamp entry on my visa. Usually it is done when the travel was by ship, air or rail. But when my friend took me in his car from Germany to Holland, he did not think it was necessary to go searching for the police. After all, two days hence I was going to report at the Amsterdam airport when I was to fly out.

After a minute the lady officer asked, 'What is your family name?' I replied that I did not have any family name after I became a bishop. "Are you a bishop?" was her next question. I said, "yes", Then she said, "Have a good trip, bishop," returning my passport to me. I do not know whether she is a good Christian or not. Many in Holland do not continue to be practising Christians.

When I got into my seat I realised that I had a comfortable seat in the sense I could stretch my legs. It was the seat at the door. As the passengers kept coming in, it became an inconvenience. One thing I could do next time if I knew that I was allotted a seat at the entrance would be, to board as the last passenger. Actually Airlines people could suggest it when they announce, "First row 1 to 20 should board," and so on.

I began to read the magazine of the airlines entitled *Holland Herald*. It is also printed on the front cover "Your personal Copy." Sometimes I hesitate to take it and put it in my bag. This time I did not because it had the route map and many information on K L M as well as its new partner *The Northwest*, one of the American



private airlines. This collaboration has helped the K L M Royal Dutch Airlines to have active access to 350 cities in more than 80 countries.

In this trip I decided to write many pages, as I could not write very much in the 20 days I had been abroad. Hence I carried several sheets of paper from David Duyn. I had exhausted most of the blank paper I had brought with me from India having written many pages in trains. When inspiration comes one should have enough paper in front so that one can write instantly. As I pen these words a serious doubt is lurking in my mind that I would not find enough time to write the remaining pages immediately, I get to Trichur. I do not prefer spending several sleepless nights to complete a travelogue. Sleep is as important as writing books, if not more.

As I got into the flight I took *The Wall Street Journal Europe* dated July 13, 1994. It is described as The Global Business Newspaper for European Business People. Some of the news that interested me are :

"*Motorola* posted a 63% surge in second-quarter profit, confirming that it is among the fastest-growing US multinationals."

"NBC will launch a business news TV channel in Asia on Aug. 1. The planned English language Channel is the latest move by US broadcasters into the burgeoning Asian market."

The second newspaper I read in this flight was *Herald International Tribunal* published with the *New York Times* and the *Washington Post*. This issue dated July 13, 1994

has an interesting article entitled "*Europe Takes to Herbal Cures*" by Euk Ipsen from London. It begins:

"London—Once regarded as a quaint and quirky echo of a bygone era, alternative medicines ranging from Garlic capsules to ginkgo pills are staging a strong recovery across northern Europe.

Not since penicillin and other modern wonder drugs stormed onto the scene about a half century ago have the prospects for such remedies and for their manufacturers looked brighter."

. . . . .

. . . . .

In spite of a rapid growth in recent years, the market for alternate medicines remain small, even by the standards of a single major pharmaceuticals company. France and Germany are the two largest markets, with total sales of around \$ 300 million last year."

Actually the article says that it is difficult to assess the total production and usage of Herbal medicines because it is known by different names in different countries. The same medicine.

" . . . . . may be called a pharmaceutical product in Germany, a food supplement in Britain, a natural remedy in Scandinavia."

This article states that many of the homoeopathic and ayurvedic medicines "are even available free of charge under various national insurance plans in Continental Europe."



K.LM 747 flight from Schiphol was to take off at 11.15 a.m. half an hour behind the scheduled time owing to some technical reason. 8 hours and 4 minutes would be required to cover the distance. We started moving. Then we stopped. The instructions were given on TV video at the take-off time that the passengers should stop using computers, calculators and so forth at the take-off time. Both English and Dutch were used for instructions.

The Captain announced further delay stating that "although it is confusing information, we have been allotted another route so that our arrival time in Bombay would be around 23.54, about one-and-a-half hours behind schedule. The new route would take 8 hours and 19 minutes instead of 8 hours 4 minutes announced earlier." It did not bother me much because there would be nobody waiting for me at Bombay airport and it would reduce the time I would have to spend standing at the airport at midnight before I could check-in at the domestic airline, Indian Airlines at about 4.30 a. m.

How nice it would be if the same aircraft could fly to my destination, i. e., Cochin airport! We hope that the promised international airport near Ankamali, less than 50 Kms from my home in Trichur would be a reality within two years. Waiting some hours at night is much more difficult than waiting a full day. I should not complain, because I am utilising this time writing this travelogue. But what would an impatient child do? If it were a ship we would have sufficient space to walk around. But in an aircraft space is limited. In economy/tourist class there isn't enough space even to stretch one's legs.



"I am a diabetic. I am feeling dizzy. Can you give me a cookie or something?" asked an old lady. Being a diabetic myself, I can understand the need for such a help. If we do not eat a cookie or something we would be in trouble. I had eaten one just before boarding because my host had given me some cookies. We call them biscuits.

A passenger asked an air hostess the real reason for the delay. She explained that we had to fill additional fuel because of the long route, we were taking. I cannot believe that they did not have fuel for extra 15 minutes. If that is the case when the weather is bad, staying in the air some extra minutes will be a problem. Maybe we have extra fuel for 10 or 15 minutes and this another 15 minutes needed some more extra fuel.

When I picked up speed in writing these words my PARKER PEN went dry. I had refilled it in Munich. It was my fault that I had not refilled it in Amsterdam. Fortunately my host in Amsterdam had presented me with a Parker ball pen. Therefore I could go on with my writing.

On the video screen ahead of us scenes from the World Cup were displayed. Of course, KLM would have been happier to screen them if Holland had won the match. Unfortunately they lost the match on Saturday July 9th and the losers was welcomed at the Schiphol airport two days later. The welcome back home was not very warm. We usually encourage only winners. But is it always possible to win?

I glanced at the screen for flight information. We were cruising at a height of about 10,100 ft. We passed

over Hannover, Leipzig, Dresden. We were heading towards Budapest, Prague, Istanbul, Tabriz, Tehran, Baghdad and finally Bombay. At 4.44 p. m. on my watch, I noticed the word VAN on the screen. Late March, my predecessor's predecessor was in Van before he came to India in 1908. Cappadocia also appeared on the screen. The route showed that we have reached Yerevan and were heading to Teheran area. We have crossed Istanbul and Ankara. Actually we have crossed Europe into Asia. I looked down through the window from the 10,000 ft height. Instead of clouds which I previously saw, now I could see land. I knew I could not see from over 10,000 ft height. But below was in mountain maybe some 7,000 ft or so high. Otherwise I could not get such a clear vision of the land from at 10,000 ft. It is the Balkan mountains as I see in the map.

Strict observance of the height of the aircraft every minute is a must. As it is, if there are mountains 11,000 ft high, we would crash. When we are assigned a route, instructions regarding the height from the ground level are given.

We were heading to Tabriz in Iran. I guessed we were close to Iraq, flying over the northern borders of Iraq, flying from Turkey to Iran. Flights were all banned to Iraq. Iraqi Airways was not in operation as a result of sanctions. Other airlines also would not dare to trespass into the forbidden territory, the land where the Garden of Eden with the forbidden fruit was believed to have been situated.

I realised that we were flying at an altitude of 33,000 ft not at 10,100 ft as I misunderstood. The second

figure was in meters and not in feet. So 33,000 ft is a safe height even if we stray into Mount Everest in India which is only 29,002 ft in height. Although some people say that the highest peak in the world, Mount Everest, growing it may not reach a 30,000 ft mark as it is not easy to have that much growth on a snow-covered peak.

I guess that after the Iraq-Iran war began in 1980 many planes flew south of the Iraq airspace. Now we were flying just north of the Iraq area.

Our speed is 1,000 kms per hour. At 5.50 p. m. the distance to our destination was about 3,000 kms. The outside temperature was  $-33^{\circ}$  centigrade. I have always wondered what would be the temperature inside if the window was broken. Different aspects of the area were shown in the different slides projected so that students of geography could get real benefit by just looking at the video screen.

At last, half an hour after midnight, we landed in Bombay. Since I was seated next to the exit, I was the first one to get out. I read the notice that there was free bus transport of the Indian Airlines from the Salim international airport to the domestic airport in Bombay. When I reached the domestic airport around 1.30 a.m. there were many passengers waiting for the morning flight either by Indian Airlines or by the East West Airlines.

Two agents came to us to purchase dollars at high rates. They offered Rs. 35 instead of Rs. 30½ a traveller could get at the official rate. Some greedy people demanded Rs. 40 which they did not agree to. Some



that they would not deal with them as their Indian rupees may be counterfeit money.

It is illegal to buy or sell dollars in private. It helps black marketing and smuggling of foreign goods. As we were waiting near the counter our attention was drawn to two young people who were physically beating one another. Two police men rushed to the spot. Then one man told the police that it was his personal matter and the police should not interfere.

This man acted like a "little boss" and took a bundle of Indian rupees from one of the two who quarrelled. But when he demanded a bundle of rupees from the second person, he refused to pay. The "little boss" returned to the police who were waiting for their share of the booty. I did not see whether that bundle of rupees was shared by the policemen or not. In a corrupt India anything can happen.

### Exchange Rates in mid July 1994

US dollar	Rs. 31.85
Pound Sterling	„ 49.95
Deutsche Mark	„ 20.00
Japanese Yen	„ 00.32
Canadian Dollar	„ 21.45
Australian Dollar	„ 23.35

**B.-** There will be a difference of one Rupee in buying and selling rates. Currency is cheaper than Bank cheques.

Of course black market is active in Bombay and other places. Since it is an illegal transaction nobody can complain to the police if the agent pays less money or counterfeit currency. Yet several tourists exchange their money through these illegal agents who openly approach them at the airport soon after their arrival,

Many people make a living by buying dollars and Pounds from Indians as well as foreigners who arrive in Bombay as well as other international airports in India.

I had always wished the currency to be international so that a lot of wastage and cheating in the process of exchange could be avoided. Maybe, Banking business may have to wind up part of their activities, such as their foreign exchange departments. Still, I think the relief to the travellers or businessmen would be enormous. Each country can be allowed to print a portion of the currency bills (notes) and mint the coins. I made this "useless" remark owing to my lack of proficiency in "economics" and international relations.

Within a few hours I left Bombay, by Indian Airlines flight to Cochin. As it was raining in Cochin on the 14th morning the Indian Airlines had delayed the departure of the Cochin flight. They knew that they would not be able to land in Cochin if it was raining. As the naval airport in Cochin has only a short runway the pilots would not see the runway during a heavy rain. They would end up in the water damaging the naval boats. After an hour delay we took off from Bombay and landed in Cochin after 1 hour 40 minutes. Two hours by car brought me to the Metropolitan's Palace in Thrissur which is about 82 Kms from the Cochin airport.

### World Climate in Celsius Scale in August '68

	Minimum	Maximum
Delhi	26	35
London	18	23
Moscow	17	29
New York	23	31
Rome	18	33
Sydney	10	17
Trivandrum	25	30

# Appendix

## Computer Sheet mentioned in Chapter 3

File 35 : Dissertation Abstracts Online 1861-1994/Apr  
(c) 1994 UMI

### Set Items Description

? s nestorius

SI 6 NESTORIUS

? t1 / 6 / 1-6 : pause

1) 1/6/1

DIALOG (R) File 35 : (c) 1994 UMI. All rts. reserv.  
01122306 ORDER NO : AAD90-27656  
AN ANALYSIS OF THE HERESIOLOGICAL METHOD  
OF THEODORET OF CYRUS IN THE  
"HAERETICARUM FABULARUM COMPENDIUM"

2) 1/6/2

DIALOG (R) File 35 : (c) 1994 UMI. All rts. reserv.  
891865 ORDER NO: AAD85-18790  
THEODORET, BISHOP OF CYRUS, AND THE  
MYSTERY OF THE INCARNATION IN LATE  
ANTIOCHENE CHRISTOLOGY

3) 1/6/3

DIALOG (R) File 35 : (c) 1994 UMI. All rts. reserv.  
820829 ORDER NO: AAD83-21965  
NESTORIUS IN THE "BAZAAR OF HERACLEIDES" :  
A CHRISTOLOGY COMPATIBLE WITH THE THIRD  
LETTER AND ANATHEMAS OF CYRIL OF  
ALEXANDRIA (CONSTANTINOPLE)



4) 1/6/4

DIALOG (R) File 35 : (c) 1994 UMI. All rts. reserv.  
510545 ORDER NO: NOT AVAILABLE FROM  
UNIVERSITY MICROFILMS INT'L.

A STUDY OF THE PERSON OF CHRIST ACCORDING  
TO NESTORIUS.

5) 1/6/5

DIALOG (R) File 35 : (c) 1994 UMI. All rts. reserv.

284178 ORDER NO: AAD66-04469

SALVATION IN CHRIST IN LATER ANTIOCHENE  
THEOLOGY. ACCORDING TO THEODORE, NESTO-  
RIUS AND THEODORET; A STUDY OF ANTIOCHENE  
CHRISTOLOGY IN RELATION TO SOTERIOLOGY

6) 1/6/6

DIALOG (R) File 35 : (c) 1994 UMI. All rts. reserv.

123864 ORDER NO: NOT AVAILABLE FROM UNI-  
VERSITY MICROFILMS INT'L.

A COMPARATIVE STUDY OF THE CHRISTOLOGIES  
OF CYRIL OF ALEXANDRIA AND NESTORIUS

> > > PAUSE started

? t1/7/1-6

> > > PAUSE ended.

1) 1/7/1

DIALOG (R) File 35 : Dissertation Abstracts Online  
(c) 1994 UMI. All rts. reserv.

011-2306 ORDER NO: AAD90-27656

AN ANALYSIS OF THE HERESIOLOGICAL METHOD  
OF THEODORET OF CYRUS IN THE "HAERETICA-  
RUM FABULARUM COMPLENDIUM"

Author : COPE, GLENN MELVIN

Degree : PH.D.

Year : 1990

Corporate Source/Institution: THE CATHOLIC UNIVERSITY OF AMERICA (0043)

Director: THOMAS P. HALTON

Source : VOLUME 51/05-A OF DISSERTATION ABSTRACTS INTERNATIONAL.

PAGE 1651. 425 PAGES

Theodoret, bishop of Cyrus from 423 until his death c 460, was one of the most prolific writers of the Eastern Church in the patristic period. Displaying a greater variety than others in the "Antiochene school," his literary output included works in almost every type of religious literature of the time. However, one of his major works, the *Haereticarum fabularum compendium*, has been routinely dismissed as a historical work that adds nothing to our heresiological knowledge.

The purpose of this dissertation is to provide an understanding of Theodoret's purpose and rationale in the *Compendium*. While there is no new heresiological knowledge to be gained, putting the *Compendium* into its historical setting provides Theodoret's motivation and a greater understanding of events in the last years of his life. This dissertation offers an analysis that places the *Compendium* near the end of events which took Theodoret from being a "champion of the faith" to one whose orthodoxy was highly questioned. This work is seen as an attempt to prove his orthodoxy.

In Part One, an analysis of the work is given. Chapter One offers a study of the historical setting in which Theodoret defended Nestorius and entered into battle with Cyril of Alexandria and the subsequent political entanglements that led to the "Robber Synod" which removed him, temporarily, from office and, finally, his exoneration at Chalcedon in 451 which required his anathema of Nestorius. Chapter Two seeks to place the theological questions of this period into perspective, complementing Chapter One. In Chapter Three, the questions of purpose and date are answered within the context of the historical situation. Written in 425/3, not for a heresiological textbook, but for a defense to remove any cloud of suspicion. It fits best into the historical framework following the events of 451. Finally, in Chapter Four, an overview and discussion of his methodology and sources notes that Theodoret relied on his previous knowledge of the subject. His methodology was typical of the stereotypical heresiological approach. In Part Two, a translation with notes is provided.

2) 1/7/2

DIALOG (R) File 35 : Dissertation Abstracts On line  
(c) 1994 UMI. All rts. reserv.

891865 ORDER NO: AAD85-18790

THEODORET, BISHOP OF CYRUS, AND THE  
MYSTERY OF THE INCARNATION IN LATE ANTIO-  
CHENE CHRISTOLOGY

Author : CLAYTON, PAUL BAUCHMAN, JR.

Degree : PH. D.

Year : 1986



Corporate Source/Institution: UNION THEOLOGICAL  
SEMINARY IN THE CITY OF NEW YORK  
(0238)

Source : VOLUME 46/07-A OF DISSERTATION  
ABSTRACTS INTERNATIONAL.  
PAGE 1978. 590 PAGES

Theodoret of Cyrus was the most prominent and able Antiochene theologian in the defense of Nestorius at the Council of Ephesus in 431 and the two following decades. His considerable body of works offer us the single most extensive source for studying the evolution of Antiochene Christology.

Because it developed in reaction to the Nestorian and Eutychian crises, it is necessary to study Theodoret's Christology in chronological sequence. Such a study shows that it is rooted in the concern to maintain the impassibility of God the Word, and consequently is a two subject Christology. The Word is immutable and impassible, incapable of experiencing the human passions of growth, learning, temptation, hunger, thirst, fear, and death on the cross. It is the human subject, the assumed man or humanity, of full rational soul and mortal body, who is the subject of these experiences, who is tempted in the wilderness, who overcomes temptation by his free will and so restores human freedom to be obedient to God's will, who suffers the passion of the cross. There is no evidence anywhere in this considerable body of works of a genuine *communicatio idiomatum*. To the end Theodoret insisted that to admit one of the Trinity died on the cross would be to confess Arianism. The conclusion seems to be that by its fundamental philosophical assumptions about the natures of God and

humanity, Antiochene Christology must assert there are two subjects in the Incarnation: the Word himself and a human person. This is not the hypostatic union of Cyril, Ephesus, and Chalcedon. It would appear the differences between the Antiochene and Alexandrine schools were not merely of words but of substance.

3) 1/7/3

DIALOG(R) File 35 : Dissertation Abstracts Online  
(c) 1994 UMI. All rts. reserve.

820829 ORDER NO : AAD83-21965

NESTORIUS IN THE "BAZAAR OF HERACLEIDES":  
A CHRISTOLOGY COMPATIBLE WITH THE THIRD  
LETTER AND ANATHEMAS OF CYRIL OF  
ALEXANDRIA (CONSTANTINOPLE)

Author : DALY, ANTHONY CHRISTIAN

Degree : PH. D.

Year : 1983

Corporate Source/Institution : UNIVERSITY OF  
CALIFORNIA, LOS ANGELES (0031)

Source : VOLUME 44/05-A OF DISSERTATION  
ABSTRACTS INTERNATIONAL.  
PAGE 1491. 268 PAGES

Nestorius, Patriarch of Constantinople, was condemned as a heretic by the Third Ecumenical Council of the Church, A. D. 431. He was judged to have viewed Christ as two persons, God the Word dwelling in a mere man, not one person. His major theological opponent was Cyril, Patriarch of Alexandria.

Since the discovery near the turn of the century of the so-called Bazaar of Heracleides, a previous

unknown treatise by Nestorius, scholars have increasingly disagreed with the verdict condemning Nestorius. The present study compares the doctrine presented in this work with that advanced by Cyril in his Third Letter to Nestorius with its Twelve Anathemas.

The Christologies advanced in these works are compatible, but they differ in emphasis and in metaphysical approach and terminology. Nestorius posits one physis and one hypostasis each to both the humanity and the divinity of Christ. Cyril sometimes follows this usage, but sometimes he assigns only one physis and one hypostasis to the person of Christ as a whole. On the other hand, he always assigns only one prosopon to Christ. Nestorius counts only one common prosopon of the union in Christ, but he distinguishes this from the two natural prosopa, one for each nature of Christ. Both patriarchs agreed about the Christological accuracy of the title theotokos for Mary, the mother of Christ, and about the whole matter of the communicatio idiomatum, or 'exchange of attributes' between the two natures on the basis of the personal unity of Christ. Finally, certain verbal differences between the two controversialists did not amount to real Christological disagreement.

In Appendix A the controversy between Luise Abramowski and Luigi Scipioni over the authenticity of the first part of the Bazaar is discussed. Scipioni's contention that it was written by Nestorius himself seems to be more reasonable, and it is supported by the present study.

4) 1/7/4

DIALOG(R) File 35 : Dissertation Abstracts Online  
(c) 1944 UMI. All rts. reserv.



510545 ORDER NO : NOT AVAILABLE FROM  
UNIVERSITY MICROFILMS INT'L.

A STUDY OF THE PERSON OF CHRIST ACCORDING  
TO NESTORIUS.

Author : CHOO, CHAI YONG

Degree ; PH. D.

Year : 1974

Corporate Source/Institution : MC GILL UNIVER  
SITY (CANADA) (0781)

Source : VOLUME 35/06-A OF DISSERTATION  
ABSTRACTS INTERNATIONAL.  
PAGE 3864.

5) 1/7/5

DIALOG (R) File 35 : Dissertation Abstracts On line  
(c) 1994 UMI. All rts. reserv.

284178 ORDER NO: AAD 66-04469

SALVATION IN CHRIST IN LATER ANTIOCHENE  
THEOLOGY, ACCORDING TO THEODORE, NESTO  
RIUS AND THEODORET: A STUDY OF ANTIOCHENE  
CHRISTOLOGY IN RELATION TO SOTERIOLOGY

Author : MCCALLUM, JAMES MALCOLM

Degree : TH. D.

Year : 1965

Corporate Source/Institution : PACIFIC SCHOOL OF  
RELIGION (0174)

Source : VOLUME 26/11 OF DISSERTATION  
ABSTRACTS INTERNATIONAL.  
PAGE 6888. 277 PAGES

6) 1/7/6

DIALOG (R) File 35 : Dissertation Abstracts Online  
(c) 1994 UMI. All rts. reserv.

123864 ORDER NO: NOT AVAILABLE FROM  
UNIVERSITY MICROFILMS INT'L.

A COMPARATIVE STUDY OF THE CHRISTOLOGIES  
OF CYRIL OF ALEXANDRIA AND NESTORIUS

Author : HAN, CHUL HA

Degree : PH. D.

Year : 1960

Corporate Source/Institution : UNION THEOLOGICAL  
SEMINARY IN VIRGINIA (0684)

Source : VOLUME X 1960

## **Detailed Outline**

### **Chapter 1**

#### **8th Trip to England** pages 12-18

Kuwait Airlines. Bombay to Kuwait. Remembering August 1, 1990 Iraq's invasion of Kuwait.

Prayer in Arabic for safe travel. Al Buraq magazine. 40th anniversary of Kuwait Airways. Liberation of Kuwait on India's Independence day, 26 January in 1991.

### **Chapter 2**

#### **An Indian Wedding** pages 19-26

Maya, one of the twin daughters of my sister. Wedding on May 14 at Rugby. George Jacob of Dallas, Texas. Some time with family. Dr. Tony Panangat & Anna. Tony of Canada. Lona, nephew of Dr. N. V. George. Rev. Dr. Edward Condry of St. Andrews Church. Two favourite hymns. Wedding address "34 years ago....." Dinner reception at Town Hall. Wedding eve. Bride's shower. Dinner in Kerala style. Fireworks. Classmates of Dr. George.

### **Chapter 3**

#### **Loughborough University** pages 27-32

Rev. David Hart, Union Theological Seminary, New York. 10th Annual Lecture. Rev. & Mrs. Roy Pape. Vice



Chancellor's car. Bishop Thomas Butler. Vice Chancellor, Launching of *Joy To The World*. Quotation from the booklet published by the University about my lecture. *Faith in Doubt* authored by Rev. David Hart. Bishop John A. T. Robinson. Loughborough University's courses, Pilkington Library. Computer sheet on dissertations.

## Chapter 4

### Stay at Oxford pages 33-39

Dr. Sebastian & Helen Brock. David Wilmshurst's thesis. Bishop Timothy Kallistos Ware. Mount Athos. Greek Orthodox Bishops in England. T M. Francis Classic Tour. ARAM periodical. Fr. Shaffic Abou Zaid. Bodleian library. Blackwell's bookshop.

## Chapter 5

### Among the Assyrians pages 40-45

Ealing. Hanwell. My Qurbana in Ealing in 1983 and 1992. Assyrian friends. Dr Joy Paul, Mr. Baby Roy. Rev. Aby T. Mammen. Sufi friend Victor & Sandra Wales. K. P. Matveev. George Kiraz. Eshaya Chemmani. Dr. Daniel Odisho Ph. D.

## Chapter 6

### Return From Heathrow pages 46-50

Eshaya Chemmani, Shamasha Skaria, Dinkha Isaac see me off at the airport. London traffic rush. Delayed departure. Reaching Kuwait. Rush at Kuwait to Check-in to get flight to Bombay. A Christian Immigration officer at Bombay.

## Chapter 7

### To Austria pages 51-59

KLM flight from Bombay to Amsterdam. Not successful in making a telephone call at Amsterdam airport. Connection flight to Vienna. President of Pro-Oriente. Ludwig Niestelberger. Train to Munich. Passing through Salzburg.

## Chapter 8

### Pro-Oriente pages 60-75

Delegates from different Churches. Experts. Prof. Luise Ambramowski's paper. Dr. George Bebis. My B. D. thesis. Cardinal Konig. Cardinal Groer. Archbishop Joseph Powathil. Metropolitan Eusthathios Matta Roham of Syria. Short points for discussion. Bishop Mar Bawai. Fr. Paul Sayyah. Khalil Jibran. Bishop Matar. Archbishop Michael al Jamil. Alfred Stirnemann. Joint Communique.

## Chapter 9

### Germany pages 76-93

*Munich.* Dr. Hubert Kaufhold. Mrs. Brigitte Huber. Saritha. Paul Huber. ADAC. M. Th. thesis of Mrs. Huber on *Dalits*. Indian books. Jawaharlal Nehru. Dr. Herman Gundert. Dr. Herman Hesse, Sidharta. Other books Rudyard Kipling's books in German translation. Mahatma Gandhi. Grobenzel. Lutheran Church. Pastor Tinkl. Thomas Aprem. Grunzweigs. Nicola Chitra. Visit to

Linderhof Castle built by King Ludwig II. Leukerts: Fred, Diane, Timothy Paulson, Daniel and Jenny. *Laugh Again* written by Charles Swindoll. Neuberg at Donau. Rosily. Klaus and Gerdie Eissenhoffer. During return trip chat with Mrs. Huber's classmate. Climbing the tree.

*Bonn.* Train journey. 5 hours and 7 minutes to Bonn. Marlene and Sigfried Muller. Christopher Samson and Jenny, adopted from Trichur. Open Air Museum at Kommern. Good evening ticket cheaper between 7 p. m. - 2 a. m. train to Osnabruk.

*Bohmte.* Dr. Karl Heinz Kuhlmann, Arenshorst. Osterkappalan, Arnos Padri (1685-1742). An ecumenical wedding. Catholic priest doing wedding ceremony jointly with the Lutheran pastor in the Lutheran Church. Speaking at Lutheran worship on Sunday. Mrs. Hildegard Malessa, sexton in the Church. Shooting Festival in the community hall. Mr. H. Huf der Masen, President of the Sporting Club, presenting me their medal. 40th wedding anniversary in Hoeker family.

## Chapter 10

### In Holland pages 94-98

Atty Duyn driving me from Arenshorst, Germany to Eefde, Holland. Second visit at Duyn family. Alie, Saskia, Miranda, David. Eefde about 40 minute by car from Hengeloo. Swimming pool in the garden. Wardo, friend of David Duyn. Coberco dairies. 1,1500 farmers supply 7.5 million kg. milk a day. Branches of Coberco located in Belgium, Germany, France, Spain and England. Atty Duyn works with computer in the Accounts Department. Many milk products are sent to foreign



countries, but not to India. D. Bernard Peters. Playing soccer at boyhood. Visit to Hengeloo. Syrian Orthodox monastery at Glane near Hengeloo. Archbishop Julius Chichek

## Chapter 11

### A Few Comments pages 99-108

Football. World Cup. India 105th place in the world. Brazil Champions. C.V. Pappachen. Joe Paul Anchery. Mohan Bagan team of Calcutta. O. J. Simpson. House-husbands Children's discipline.

## Chapter 12

### Monasteries Pages 109-117

1. *Melk, Austria.* Abbot Burkhard Ellegast OSB. Half a million visitors. *Stift Melk.* Beautiful structure. Leopold II. Melk Cross.
2. *Gottweig, Austria* Cardinal Groer, Abbot Clemens. Fr. Rupert. Retreats. 60 monks 30 parishes. Refugees from Bosnia.
3. *Andechs, Germany* Dr. Hubert Kaufhold. 580 feet high hill. Castle of the Counts of Andechs. Holy. Mountain. Victory Cross of Charlesmagne.
4. *Dominkankloster, Germany.* Walberberg near Bonn. Dominikus. M. D. Chenu. Yves Congar.
5. *Cistercian Monastery, Holland* At Diepenveen Abdij Sion. Fr. Willibrand OSCO. green gardens.

Martin Luther's wife Katherine von Bora, a Cistercian nun. 7 times prayer in the chapel. Attending noon prayer with the monks.

## **Chapter 13**

### **Return from Amsterdam** Pages 118-128

Expressway for minimum 3 or 4 passengers. Trip to Schiphol airport with Mrs. & Mr. Duyn, David and Wardo. Singapore visit of 1989. Rev. K. Thomas Mathew. Immigration officer questions about no stamp in the visa on entering the country. Sitting near the entrance. Holland Herald. Herbal cures. Travel information on screen. Arrival in Bombay. Black market for dollars at Bombay airport. Exchange rates. World Climate. Reaching Trichur via Cochin.

### **Appendix** pages 129-137

Computer sheet information on six doctoral dissertations on Nestorius and Theodore of Mopsuestia.

### **Detailed Outline** Pages 138-143

### **Photographs** Pages 144-151

### **Books by Dr. Mar Aprēm** Pages 152-Title 3

## Photographs

### 145. Loughborough University :

Left to Right (seated) Bishop Ashby (Asst. Bishop, Leicester)

Mar. Aprem, Bishop Thomas Butler (Bishop of Leicester)

Prof. David Wallace (Vice Chancellor, Loughborough University)

Rev. Sue Field (1st from the left) and Rev. David Hart, (4th from the left) are seen standing.

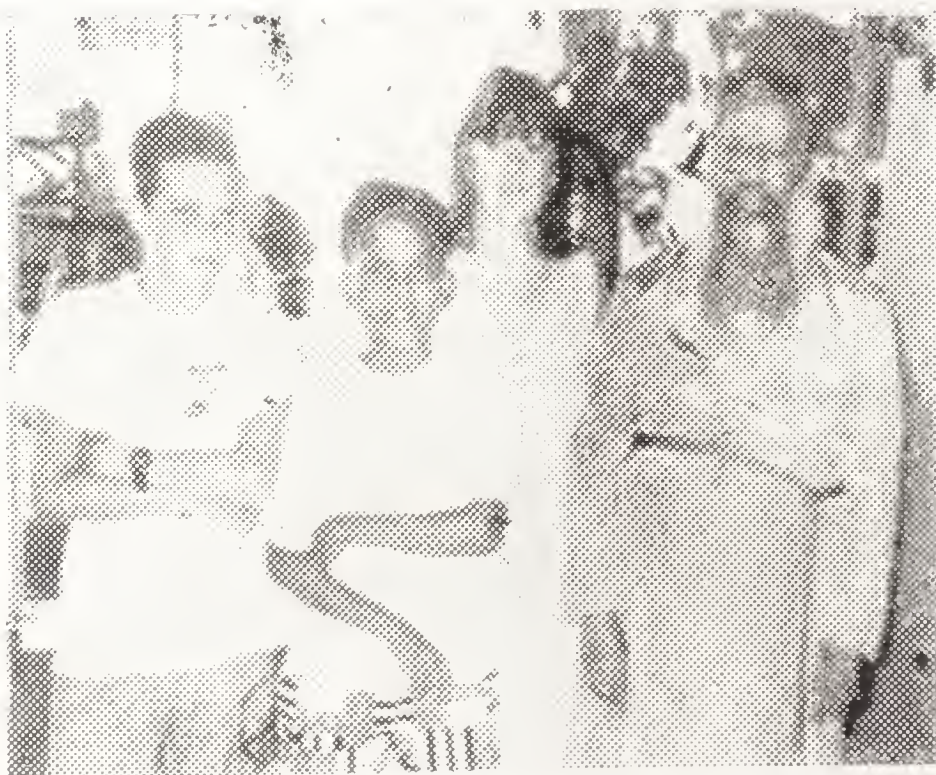






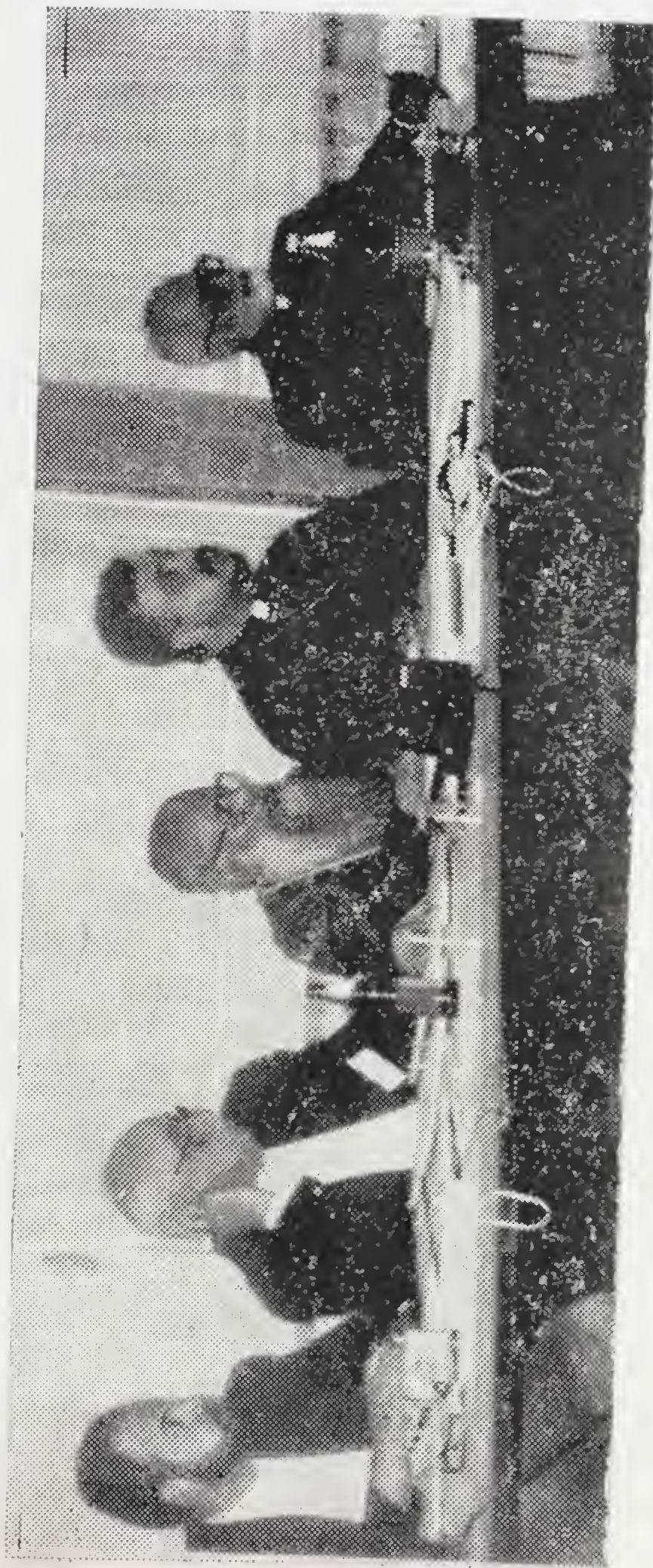


Rugby : Wedding of niece, Maya and George Jacob.



Wardo, David Duyn, Mrs. Alie Duyn at Amsterdam airport.





At Vienna : Delegates of the Assyrian Church.  
Fr. Odisho (Consecrated bishop in July 1994), Archdeacon Yonan  
of England, Dr. Mar Aprem Metropolitan, Bishop Mar Bawai and  
Mar Narsai Metropolitan.









Paul & Brigitte Huber in the house of  
Fred & Diane Leukert. Mar Aprem's  
hands only at right side.



Nurnburg : Leukert Family





Christopher & Jenny Muller with Mar Aprem  
at Rheinland Open Air Museum near Bonn.





Atty Duyn & Mar Aprem at Eefde, Holland.

## BOOKS BY Dr. MAR APREM

### Biographies

- |  |               |
|--|---------------|
| 1 Mar Thoma Darmo-A Biography                      | pp. 214, 1974 |
| 2 Mar Abimalek Timotheus-A Biography               | pp. 282, 1975 |
| 3 Mar Abdisho Thondenat                            | pp. 136, 1987 |
| 4 Strange But True: An Autobiography               | pp. 236, 1931 |
| 5 Not So Strange:        "        "        Part II | pp. 236, 1991 |

### Church History

- |  |               |
|--|---------------|
| 6 Nestorian Fathers (Out of Print)   | pp. 168, 1976 |
| 7 Nestorian Missions (Reprint 1985)  | pp. 134, 1976 |
| 8 The Chaldean Syrian Church in India                                      | pp. 241, 1977 |
| 9 The Council of Ephesus of 431  | pp. 196, 1978 |
| 10 Sacraments of the Church of the East                                    | pp. 142, 1978 |
| 11 Nestorian Theology  | pp. 183, 1988 |
| 12 Nestorian Lectionary & Julian Calendar                                  | pp. 140, 1982 |
| 13 Western Missions Among Assyrians  | pp. 152, 1983 |
| 14 A Nestorian Bibliography  | pp. 128, 1982 |
| 15 Indian Christian Who is Who   | pp. 210, 1982 |
| 16 The Chaldean Syrian Church of the East<br>(ISPCK, Delhi) (Out of Print) | pp. 64, 1984  |
| 17 Good News Festivals in India  | pp. 224, 1984 |
| 18 Indian Christian Directory  | pp. 264, 1984 |
| 19 Mar Aprem, Theologian & Poet  | pp. 136, 1990 |

### Travelogues

- |  |               |
|--|---------------|
| 20 America Revisited                   | pp. 148, 1977 |
| 21 From Bagdad to Chicago              | pp. 168, 1985 |
| 22 Australian Assyrians                | pp. 132, 1988 |
| 23 To Belgium and Holland via UK & USA | pp. 124, 1989 |
| 24 Sydney to Canberra                  | pp. 128, 1989 |
| 25 The Assyrians in Iraq               | pp. 112, 1990 |
| 26 Germany via Vienna                  | pp. 140, 1991 |
| 27 Washington to New York              | pp. 133, 1992 |
| 28 London to Moscow                    | pp. 134, 1993 |
| 29 Los Angeles To Tokyo                | pp. 136, 1993 |
| 30 Oxford to Austria                   | pp. 144, 1994 |



## Humour

- |                                       |               |
|---------------------------------------|---------------|
| 31 Bishop's Jokes (Out of Print)      | pp. 180, 1983 |
| 32 Laugh with the Bishop (Bombay)     | pp. 95, 1988  |
| 33 Laugh to Health (C. L. S., Madras) | pp. 82, 1992  |
| 34 Holy Humour                        | pp. 104, 1993 |
| 35 Joy to The World                   | pp. 104, 1994 |

## General

- |   |               |
|---|---------------|
| 36 From Relief to Development:<br>A Profile of CASA | pp. 282, 1979 |
| 37 Teach Yourself Aramaic (Reprint 1993)            | pp. 152, 1981 |
| 38 Behold the Cross of Calvary                      | pp. 152, 1987 |
| 39 Sermons from the Gospels Vol. I                  | pp. 208, 1988 |
| 40 Sermons from the Gospels Vol. II                 | pp. 138, 1990 |
| 41 The Nestorian Canon law                          | pp. 120, 1993 |
| 42 Mesopotamia Light                                | pp. 128, 1993 |

## Malayalam

- |  |               |
|--|---------------|
| 43 An Introduction to the History of the<br>Eastern Churches (Reprint, 1990) | pp. 196, 1976 |
| 44 Christeeya Bakthi Ganangal  | pp. 124, 1985 |
| 45 സഭാചരിത്ര നിഘണ്ടു (ed.)   | pp. 424, 1985 |
| 46 ക്രിസ്തുവിന്റെ കാൽപ്പാടുകളിലൂടെ   | pp. 168, 1985 |

## To be published (1995)

- |                                   |  |
|-----------------------------------|--|
| 47 Assyrian Fathers               |  |
| 48 Syriac Manuscripts in India    |  |
| 49 Poems & Prayers                |  |
| 50 Advanced Aramaic               |  |
| 51 Voice of the East (Editorials) |  |



